

THE  
**CHRISTIAN OBSERVER.**

N<sup>o</sup>. 1.]

APRIL, 1802.

[N<sup>o</sup>. 4. VOL. I.]

**RELIGIOUS COMMUNICATIONS.**

THE LIFE OF SIMON PETER, THE APOSTLE.

(Continued from p. 148.)

**W**E now enter on the last sad night of our Redeemer's sufferings. Even then, the contest for greatness appears to have been revived among the Apostles. In vain had a child been held up as a pattern to them. They required that the same instruction should be placed in a new light, and enforced with peculiar energy in the person of the Son of God. Jesus girded himself with a towel, and began to wash the feet of his astonished Disciples, not excepting those of the traitor who sold him. Simon Peter could neither suppress nor conceal his emotions at the sight. But when our Lord came to perform upon him this humiliating office, he exclaimed, *Lord, dost thou wash my feet?* Language could express no more; and the man who shares St. Peter's feelings is ready to conclude, that humanity could say no less. But the passions, though designed as a source of enjoyment, and to give energy to action, are not the safest guides of life. In the present instance, they prevented St. Peter from attending to the dictates of good sense and piety, and hurried him into the use of expressions disrespectful to his Master. Even after Christ had mildly reproved his self-will, Peter persisted in his refusal, *Thou shalt never wash my feet.* Our Saviour, without shewing any warmth at Peter's ill-timed perverseness, calmly addressed to him an argument as tender as it was forcible, *Unless I wash thee, thou hast no part in me.* To this Simon replied, in the same spirit of ardent but misguided affection, *Lord, not my feet only, but also my hands and my head.* Jesus saith, *He that is washed by me, needeth not save to wash his feet; but is clean every whit.* May every Christian, but chiefly the Ministers of the Sanctuary, Christ. Observ. No. 4.

meditate on this instructive incident: and may all who admire the humility of Jesus, in thus washing the feet of his Disciples with water, recollect that they themselves must perish, unless he wash them from their sins in his precious blood!

No sooner were the Apostles seated, than a general alarm was excited by the declaration of our Lord, *that one of them should betray him.* Each anxiously inquired, *Lord, is it I?* and St. Peter, too confident of his own integrity, and impatient to ascertain the traitor, made a sign to the beloved Disciple to put a question, which was answered by Jesus in such a manner, as gave the rest of the Apostles no immediate information on the subject. On the retreat of Judas however, our Lord, freed from the presence of his faithless servant, began to glorify God, and to speak of his approaching sufferings. Having told them, *Whither I go, ye cannot come;* the zealous Peter asked, *Lord, whither goest thou?* Jesus answered, *Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.* Not satisfied with this gracious and honourable assurance, the presumptuous Apostle replied, *Lord, why cannot I follow thee now? I will lay down my life for thee.* To this confident profession, our Lord opposed his own infallible knowledge, *Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.* That Jesus should suppose him capable of so base an action could not fail to distress St. Peter, but he remained unconvinced of his weakness, and obstinately confiding in his own strength of mind, gave the lie to the wisdom and veracity of his Master.

After concluding an address and

prayer, admirably calculated to comfort and support his Disciples, our Lord retired with them to the Mount of Olives, and there testified, *All ye shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep shall be scattered.* Then turning to Peter, as to the one most exposed to danger, he said, *Simon, Simon, behold Satan has desired to have thee, that he may sift thee as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.* With his usual self-confidence, Peter answered, *Lord, I am ready to go with thee, both into prison, and to death. Although all my brethren shall be offended, yet will not I.* To this Jesus replied, *I tell thee, Peter, a rock as I have called thee, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me.* But Peter spake the more vehemently, *If I should die with thee, yet will I not deny thee in anywise.* The other Disciples also, misled perhaps by his example, and conceiving it a point of honour, not to yield to Peter in their expressions of attachment, made similar protestations.

Jesus then retired into the garden of Gethsemane, and leaving the other Disciples, took with him only Peter, James, and John, to be the witnesses of his passion. And having directed them to watch while he prayed, he went to a little distance and poured out the sorrows of his overburdened spirit to God. But when he returned to his Disciples, he found them asleep, notwithstanding the warmth of their professions. To St. Peter he addressed a mild reproof, and then admonishing them to watch and pray, lest they should fall into temptation, though at that moment the sins and sorrows of the world pressed on his soul, and his person was bathed in a bloody sweat, he added, with more than human candor, *the spirit indeed is willing, but the flesh is weak.* A second and a third time he prayed; a second and a third time they slept. How striking is the contrast between a deceitful confidence in ourselves, and a lively faith in God! The one negligently slumbers like Peter, the other watches and prays like Christ.

The Captain of our Salvation, being now armed at all points, rouses his slumbering followers, and summons them to attend him to the field. He advances as a sheep goeth to the slaughter; meekly receives the kiss of his betrayer; and delivers himself up to the officers, a willing victim. But here our rash Apostle interposed to prevent the sacrifice; and in order to make good his protestations, attacked the officers with a sword. At his Master's command, however, he sheathed the sword, and perceiving that Jesus declined the services of an arm of flesh, his courage failed him, and he fled. Simon Peter was willing to die as a man in defence of his Master; but to die as an Apostle, in the exercise of heavenly fortitude, meekness and charity, by his Saviour's side, was a degree of heroism for which he was not prepared.

After Christ was led away, St. Peter seems to have, in some measure, recalled his courage; and, impelled by love and shame, as well, perhaps, as stimulated, by the example of St. John, he followed his Master to the palace of the High Priest: and there waited the event. The indignities offered to his Lord, probably depressed rather than raised his courage; for being challenged unexpectedly as a follower of the Galilean, his trembling lips denied the charge, *I know not what thou sayest.* Having once quitted the path of truth and duty, every moment would diminish his faith and increase his fears; accordingly on a second accusation, he answered, *I know not the man;* and on the third, he confirmed his denial by oaths and curses. Immediately the cock crew, and the Lord turned and looked upon Peter, and Peter remembered the word of the Lord, and went out, and wept bitterly.

From the ignominious fall of this affectionate and intrepid Apostle, we are taught, that the strongest resolutions, if they arise from a confidence in our own natural powers, are totally inadequate to the life and warfare of faith; and that men of the most unquestionable piety, ought to think soberly of the grace given them, and be on their guard against that false zeal, which



precipitates them on services, for which their faith and their knowledge are altogether inadequate. Self-confident zeal is always dangerous, and frequently destructive. In Saul, it was a fire which consumed the Church; in Peter, a flame which had nearly destroyed himself. Both were thrown to the ground, and humbled in the dust, before they were made vessels meet for their Master's service.

Now was the mighty fallen and this pillar of the faith become a weak and bruised reed. The least severe treatment might have plunged him into desperation, and made him the companion of the wretched Iscariot. But far was it from the merciful Saviour of Sinners, to correct the weakness of a Peter with the same rod, which was employed to punish the deliberate wickedness of a Judas. The state of the Apostle's mind from the time of his denying Christ, till he was again assured of pardon and favour, may be more easily imagined than described. Guilt, shame, sorrow, fear, and hope, would alternately prevail in his bosom, but godly sorrow, supported by some indistinct expectation of his Lord's resurrection, and a long tried knowledge of his goodness, preserved him from despair. His brethren, who had all shared in the guilt of abandoning their Master, would now share his sorrow, and endeavour by sympathy to diminish their pressure.

The third great day at length arrived, and while the Disciples still indulged their grief, the women, who had gone to the sepulchre, not in the hope of seeing their Saviour alive, but in order to embalm his dead body, returned breathless and amazed, declaring that the stone was removed from the sepulchre, and that they had seen a vision of angels, who charged them to acquaint the Apostles, and especially Peter, that Jesus was risen, and gone before them into Galilee. But the words of the women seemed to them as idle tales, and they believed them not. Nevertheless, Peter and John ran eagerly to the sepulchre, entered it, and saw the grave clothes of Jesus lying there. While St. Peter remained in a state of dubious wonder, St. John believed, and confesses inge-

nuously, *As yet they knew not the Scripture, that he must rise from the dead.*

Mary, who had returned to the sepulchre, and remained there weeping, under the idea that the body of her Lord was stolen, was the first for whose comfort Jesus manifested himself after his resurrection. She immediately returned to announce to the Disciples the joyful news; but still they *believed not*. Our Saviour's next visit was to wipe away the tears of Simon, and though we have no account of this interview, yet so satisfactory was St. Peter's testimony, that the Apostles believed it, and when the two Disciples, who had seen Jesus at Emmaus, came in the evening to report his resurrection, their information was anticipated, and they were told, *The Lord is risen indeed, and hath appeared unto Simon!*

St. Peter was probably present, at most of the remarkable manifestations of Jesus after his resurrection, but we have no records of any in which he was particularly interested, but one which happened on the sea of Tiberias. The sons of Zebidee, Thomas, Nathaniel, and two others, had accompanied St. Peter a fishing; but during the night they took nothing. In the morning, Jesus standing on the shore, bade them cast their net on the right side of the ship, and they should find. And when they had done so, *they were not able to draw it, for the multitude of fishes.* No sooner had the beloved Disciple, struck with the miracle, said, *It is the Lord,* than St. Peter threw himself into the sea, and swam ashore. When the net was drawn, Jesus sat down with his Disciples to dine; and after dinner, fixing his eyes on Peter, he said, *Simon, son of Jonah, lovest thou me more than these thy fellow Disciples?* He saith, *Yea, Lord, thou knowest that I love thee.* Jesus said, *Feed my lambs.* Then he saith unto him again, *Lovest thou me?* He saith, *Yea, thou knowest that I love thee.* Jesus saith, *Feed my sheep.* A third time he saith, *Lovest thou me?* Now Peter was grieved when the question was pressed a third time, and he said, *Lord, thou knowest all things; thou knowest that I love thee.* Jesus saith again, *Feed my sheep.* Thus kind-

ly did the good Physician probe the wounds of his Apostle, with a view to prevent his relapse into self-confidence, to reinstate him in the good opinion of the Church, and to confirm him in his Apostleship. Finally, to render the stability of this great man incontestable, and that all might know he was now a tried and approved stone, Jesus predicted the death whereby he was to glorify God, and concluded with the exhortation, *Follow me.*

The sorrows of the Church were now converted into joy; and the resurrection of Christ being established by infallible proof, his Apostles were animated with the hope of seeing the throne of David re-established. Therefore, on the very morning of his Ascension, they asked him, *Lord, wilt thou, at this time, restore the kingdom to Israel?* to which he replied, that it was not for them to know the times and the seasons, which the Father had put in his own power; but that when the Holy Ghost should fall upon them, they should receive power and bear witness of him to the ends of the earth. Then ascending to heaven in the presence of five hundred witnesses, he cast a farther light on the true nature of his kingdom, and for ever convinced them, that it was not of the world. While wrapt in astonishment they gazed on their ascending Lord, two angels checked their admiration at an event for which they ought to have been prepared; and declared, that Jesus should hereafter come, in the same manner in which they had seen him ascend. Happily freed from those stubborn prejudices which had hitherto obscured their views, they returned to Jerusalem with sentiments far easier to conceive than to express. There daily expecting *the promise of the Father*, they spent the peaceful interval which preceded the day of Pentecost, in the exercises of brotherly love, godly exhortation and fervent prayer.

(To be continued.)

#### ILLUSTRATION OF ECCLESIASTES vii. 16, 17.

*Be not righteous overmuch, neither make thyself overwise: why shouldst thou destroy thyself? Be not overmuch wick-*

*ed, neither be thou foolish: why shouldst thou die before thy time?*

It sometimes requires wisdom even to understand the words of the wise. These verses, particularly the first, have perplexed many. It appears strange to warn us against excess of goodness, when it is certain we can never do enough for God, or be too diligent or active in his service. Irreligious persons have gladly availed themselves of this text, as an argument against those who are conscientious in their principles and practice, serving God with fidelity and zeal, and worshipping him constantly in public, in their families, and in their closets. Such pious characters they charge with being righteous overmuch, affirming, that it is at their conduct that Solomon here points his censures. The opinions of ungodly men about the Scriptures ought indeed to have no weight, as they cannot be supposed to understand what they seldom read, or attend to. But as some well-meaning persons have found a difficulty in this passage, it may be proper for their sakes, to make a few observations upon it.

Some have understood the wise man as here giving a caution against self-righteousness, as if he had said, "Be not righteous in thy own esteem, nor value thyself on account either of thy goodness or wisdom, as such a conduct cannot but be displeasing to God, and if persisted in, will issue in the ruin of thy soul." This sense is perfectly consistent with the doctrines of Scripture, which continually discourage high thoughts of ourselves, and call upon us to be humbled before God, for having sinned against him, and come short of his glory. Therefore whether it be, or be not a just exposition of Solomon's meaning in the passage before us, such a caution is always proper and necessary.

Others conceive these two verses to contain a dialogue between an irreligious and a religious character. According to this interpretation, the former may be supposed to say: "Why all this stir about religion? There is surely no occasion for so much solicitude respecting it. Be not righteous over-



much. Be moderate and prudent, and do not pretend to more wisdom than others—if you do, your temporal interest will be ruined,—why then should you destroy yourself?”—To this the religious man may be supposed to reply: “Let me rather ask you, Why all this eagerness in sinful pursuits? Why must God be insulted, his word despised, and his threatenings set at defiance? Beware, lest while thou cautionest another not to be overwise, thou prove thyself a fool in the extreme. Beware, lest thou who warnest another not to destroy himself, provoke God to destroy thee. Wicked and deceitful men live not out half their days. Quit, therefore, thy vicious courses. Why shouldst thou die before thy time?” This interpretation renders the passage sufficiently intelligible, and the answer of the wise man will then stand directly opposed to the absurd cavil of the fool.

But perhaps we may with perfect propriety consider both the verses, as the solid counsel of the same wise and pious person. A misconception of the true nature of religion frequently leads men into gross errors. Some of our religious opinions may also be pushed so far, and carried to such an extravagant pitch, as to require the restraint of wisdom and sound discretion. We may, for instance, be said to be righteous over-much, when our zeal unrestrained by prudence, hurries us on both to rash words and intemperate actions. It is being righteous over-much, when we lay great stress upon matters of inferior moment, and bind ourselves, or endeavour to bind others, to the observance of things which the word of God has no where commanded. Thus, the church of Rome, under the notion of promoting greater sanctity, has forbidden the clergy to marry, and under the pretence of mortifying and keeping under the body, has enjoined fasting, to a degree which neither the word of God requires, nor the constitution of man can bear. We are righteous over-much, when professing to make religion our grand concern, we neglect the duties of life, and give the world occasion to charge us with being slothful in our business, and regardless of our families. We are righteous over-much,

when we make religion the perpetual subject of discussion and dispute. We are righteous over-much, when tenderness of conscience is allowed to degenerate into unnecessary scrupulosity, so that in matters wholly indifferent, we are harassed, in ascertaining the conduct to be pursued, by perplexing doubts and fears, which prey upon the mind, and destroy its peace. In a word, we are righteous over-much, and also over-wise, when we too curiously pry into the mysteries of religion, and are eager to discover what God has thought fit to conceal, labouring to understand and explain what was never meant to be comprehended, but to be believed.

These may serve as specimens of that religious extravagance, to which the wise man probably alluded, when he cautions us not to be righteous over-much. But however needful this caution may be; that in the 17th verse, *Be not over-much wicked*, is of far more general application. The expression does not imply that there is a certain pitch of wickedness, to which men may proceed without danger to themselves, the word over-much being used only to keep up the correspondence of style between the two verses. On the contrary, every degree of sin is attended with danger, both to our present and eternal interests; and very often even in this life, the judgments of God overtake the obstinate offender, so that he dies before his time. Many examples might be adduced from Scripture, of persons suddenly cut off in the midst of a sinful course, and sent loaded with their guilt to appear before God. These things ought to make the irreligious tremble, as God is the same holy being, sin the same evil thing now, which it ever has been. Take then the timely warning. Let the wicked forsake his way, &c. M. T. H.

---

ABSTRACTS OF SERMONS. NO. II.

St. John xvi. 17. *Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you.*

MUCH is spoken in Scripture of the Holy Spirit, here styled the Comforter, but more frequently the “Spirit of

truth" and the "Holy Ghost." He is described not merely as a divine Power, Influence, or Emanation from the Father or the Son, but as a *Person* distinct from both, though one with them in the power of the Godhead. In this view, he is represented as the Author of all spiritual gifts, which, as an Almighty Agent, he "divides to every man severally as he will." His office is to make known, apply, and render effectual those blessings of Redemption, which were promised by the Father and purchased by the Son; and accordingly when means had been devised by the obedience and sufferings of Christ, for restoring the fallen race of man to favour, holiness, and happiness, the Holy Spirit descended to complete this glorious work, by enlightening, comforting, and sanctifying, and thus preparing for the felicity and employments of Heaven, all the true servants of God. Instead then of joining those profane and ignorant scoffers, who deride the person and work of the Holy Ghost, let us learn from the Scriptures, to form right apprehensions of him in whose name we were baptized, and let us seek to experience his gracious and purifying influences upon our souls, as otherwise neither the grace of our Lord Jesus Christ, nor the love of God the Father, manifested in the plan of our redemption, will be of any avail to us; while, on the contrary, if we are guided by him, our peace will flow as a river, and we be preserved blameless until the day of our Lord Jesus Christ.

Y.

#### A SHORT CATECHISM OR PLAIN INSTRUCTION,

*Containing the Sum of Christian Learning, set forth by the King's Majesty's authority, for all Schoolmasters to teach. 1553.*

*(Concluded from p. 156.)*

*Master.* Hast thou any certain and appointed manner of praying?

*Scholar.* Yea, forsooth: even the very same that our Lord taught his Disciples, and in them all other Christians. Who being on a time required to teach them some sort of prayer, taught them this, When ye pray, quoth he, say; Our Father which art in heaven, hallowed

be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. For thine is the kingdom, power and glory for ever. Amen.

*Master.* How thinkest thou? is it lawful for us, to use any other words of prayer?

*Scholar.* Although in this short abridgement are sufficiently contained all things that every Christian ought to pray for: yet hath not Christ in this prayer tied us up so short, as that it were not lawful for us to use other words and manner of prayer. But he hath set out in this prayer certain principal points, whereunto all our prayers should be referred. But let each man ask of God as his present need requir-eth. Whatsoever ye ask the Father in my name (saith Christ) he shall give it you.

*Master.* Forasmuch as there is in all this prayer nothing doubtful or beside the purpose: I would hear thy mind of it.

*Scholar.* I do well perceive what the words do signify.

*Master.* Thinkest thou then that there is in it nothing dark, nothing hid, nothing hard to understand?

*Scholar.* Nothing at all. For neither was it Christ's pleasure, that there should be any thing in it dark or far from our capacity, especially since it belongeth equally to all, and is as necessary for the lewd as the learned.

*Master.* Therefore declare unto me, in few words, each part by itself.

*Scholar.* When I say, our Father which art in heaven: this do I think with myself: that it cannot be but that he must hear me, and be pleased with my prayers. For I am his son (although unprofitable and disobedient) and he on the other side is my most bountiful father, most ready to take pity and pardon me.

*Master.* Why dost thou say, he is in heaven? is he in some one certain and limited place in heaven? what meaneth that which he saith of himself: I fill both heaven and earth: again, the heaven is my seat and the earth my footstool?



*Scholar.* Hereof have I spoken somewhat before : whereunto I will join this that followeth. First of all, as oft as we do say (which art in heaven) it is as much as to say, as heavenly and divine. For we ought to think much higher of our heavenly father than of our earthly. He is also said to be in heaven for this cause : that in that high and heavenly place the notable and wonderful works of God, do the more clearly and gloriously shew themselves : and he is now declared to be in everlasting and full felicity : whereas we abide, yet banished in earth full wretchedly. Moreover as the heaven by unmeasurable wideness of compass, containeth all places, the earth and the sea : and no place is there that may be hid from the large reach of heaven, since it is at every instant of time, to every thing present : So hereby may we understand that God is likewise present to each thing in each place. He seeth, heareth and governeth all things : he being himself a spirit, and most far from all earthly and mortal state. Witness whereof Jeremy the Prophet. Am not I (saith the Lord) a God near unto you ? and am not I a God far off ? shall any man be able to shroud himself in such a corner, that I cannot espy him ? This is a pithy sentence, to drive fear into us, that we offend not that Lord of so large a dominion : whereby also we are persuaded assuredly to believe, that God will hear whensoever we shall stand in need. For he is at all times, and in all places present. This foundation then laid : and so sweet and pleasant entrance prepared ; there followeth the first part of the Lord's prayer : wherein we require, that not only we, but also all other whosoever, may in holiness, honour, reverence and worship his name.

*Master.* How is that to be done ?

*Scholar.* I shall shew you. Then we do that, when leaving all those that have the name of gods, be they in heaven or in earth, or worshipped in temples, divers shapes and images, we acknowledge him alone our father : pray to the true God, and Jesus Christ his only Son, whom he hath sent : and by pure unfeigned prayer call upon him alone, with uprightness of life and innocency.

*Master.* Thou hast said very well. Proceed.

*Scholar.* In the second part we require that his kingdom come. For we see not yet all things in subjection to Christ : we see not the stone hewed off from the mountain without work of man, which also bruised and brought to nought the image which Daniel describeth, that the only rock Christ may obtain and possess the dominion of the whole world, granted him of his Father. Antichrist is not yet slain. For this cause do we long for, and pray that it may at length come to pass and be fulfilled, that Christ may reign with his saints, according to God's promises : that he may live and be Lord in the world, according to the decrees of the holy Gospel : not after the traditions and laws of men, nor pleasure of worldly tyrants.

*Master.* God grant his kingdom may come : and that speedily.

*Scholar.* Moreover, since it is the childrens' duty to frame their life to their father's will : and not the fathers, to bow to the childrens' pleasure : forasmuch as our will is commonly by tickling of affections, and stirring of lusts, drawn to do those things, that God is displeased with : it is reason, that we hang wholly upon the beck of our heavenly Father, and wholly submit ourselves to his heavenly government. Wherefore, for this cause, we mortal men do pray, that we may in like case be obedient to his commandment, as are the sun and moon and other stars in heaven, which both by ordinary courses, and by enlightening the earth with incessant beams, execute the Lord's will continually ; or that we, as the angels and other spirits divine, in all points obey him : which bestow all their travail diligently, to accomplish his godly commandments. Next after that he teacheth us, to ask of our heavenly Father, our bread : whereby he meaneth not meat only, but also all things else needful for maintenance, and preserving of life : that we may learn, that God alone is author of all things : which maketh the fruits of the earth both to grow and increase to plenty. Wherefore it is meet that we call upon him alone in prayer : which (as

David. saith) alone feedeth and maintaineth all things.

*Master.* Some suppose this place to mean, that bread that Christ maketh mention of in the vi. of John. That is, of the true knowledge and taste of Christ, that was born and died for us: where-with the faithful soul is fed. The reason whereupon they gather this is the Greek word *ἐπιστίον*, whereby they understand supernatural, ghostly, heavenly and divine. This meaning I refuse not: for both these expositions may fitly agree with this place: but why calleth he it daily bread, which is also signified by this word *ἐπιστίον*?

*Scholar.* We ask daily bread, that might be always present and accompany us continually: to slake and satisfy our thirsty desire, and unsatiate stomach: lest, otherwise, we should be, as Christ sayeth, careful for to-morrow: because the morrow shall care for itself. For it shall come not without his own discommodity and care, wherefore it is not reason that one day should increase the evil of another. It shall be sufficient for us daily to ask, that our most bountiful Father is ready daily to give. Now followeth the fifth request: wherein we beseech the Father to forgive us our trespasses and defaults, that we have committed. This request, doubtless, is very necessary: since there is no man living free from sin. Here therefore must we cast away all trust of ourselves. Here must we pluck down our courage. Here must we pray our most merciful Father, for the love of Jesus Christ his most dear and obedient Son, to pardon, forgive, and utterly blot out of his book, our innumerable offences. Here ought we in the mean season, to be mindful of the covenant we make with God: that it may please God so to forgive us our trespasses, as we ourselves forgive them that trespass against us. Therefore it is necessary, that we forgive and pardon all men all their offences, of what sort or condition soever they be. If we forgive men their faults, our heavenly Father shall forgive us ours.

*Master.* Were these things (my son) thus used: there should not, at this day, thus violently reign, so many brawls, so many contentions, so many and so hei-

nous disagreements, enmities and hatreds of one man to another. But now whereas each man so standeth in his own conceit, that he will not lose an inch of his right, neither in honour or wealth, it chanceth often that they leave both their wealth, their honour and their life itself withal. Yea, they put from themselves, and turn away the favour of God, and everlasting glory. But thou (my son) must not be ignorant of Christ's commandment: nor of that which Paul teacheth, that thou suffer not thyself so to be seduced by any other man's offence, as to repay evil for evil, but rather overcome evil with good. I mean by doing him good, that hath done thee evil: by using him friendly, that hath shewn himself thy most cruel foe. Now go forward to the sixth request.

*Scholar.* I will, with a good will, as you command me. Forasmuch as we be feeble, weak, subject to a thousand perils, a thousand temptations, easy to be overcome, ready to yield every light occasion, either to men fraught with malice, or to our own lust and appetite, or finally to the crafty and malicious serpent the devil: therefore we beseech our Father, that he bring us into no such hard escape and peril: nor leave us in the very plunge of danger, but if it come to that point, that he rather take us away from the present mischief, and engines of the devil, the authority and principal cause of all evil, than suffer us to run headlong into destruction. Now have you, good Master, in few words, all that you have taught me, unless peradventure, somewhat be overslipped in the rehearsal.

*Master.* Because thine is the kingdom, power, and glory for ever. Amen. Why was it Christ's pleasure to knit up our prayer with this clause in the end?

*Scholar.* Partly that we should declare our assured trust, to obtain all things, that we have before required. For there is nothing which if it be asked with faith, he is not able or not willing to give, who ruleth and governeth all things, who is garnished with endless glory. These things when we rehearse, of God our Father, there remaineth no cause to doubt, or suspect, that we



shall receive denial. Partly by so saying, we teach ourselves, how meet it is to make our suit to God, since besides him, none glistereth with so shining glory, none hath dominion so large, or force so great, to be able to stay him from giving that he hath appointed according to his pleasure, or to take away that he hath already given us. And there is no evil of ours so great, that may not be put away by his exceeding great power, glory and wisdom.

*Master.* I like well (my son) this thy short declaration: and I see nothing left out, that ought to have been spoken.

*Scholar.* But yet this one thing will I add thereto. The chief and principal thing, required in prayer, is that without all doubting we stedfastly believe, that God our Father will grant what we do ask: so that it be neither unprofitable for us to receive, nor unfit for him to give. For he that is not assured but doubtful, let him not think (as James saith) to get any thing at the hands of God.

*Master.* I see now, my dear son, how diligently and heedfully thou hast applied thy mind to those things that I have taught thee, how godly and upright a judgment thou hast of God's true service: and of the duties of neighbours one to another. This remaineth, that from henceforth thou so frame thy life, that this heavenly and godly knowledge decay not in thee, nor lie soul-less and dead, as it were, in a tomb of the flesh. But rather see that thou wholly give thyself continually and earnestly to these godly studies. So shalt thou live, not only in this present life, but also in the life to come, which is much better and blessedder than this life present. For godliness, as Paul saith, hath a promise not in this life only, but in the other. It is convenient, therefore, that we earnestly follow godliness, which plainly openeth the way to heaven, if we will seek to attain thereunto. And the principal point of godliness is (as thou hast declared even now very well) to know God only: to covet him only as the chief felicity: to fear him as our Lord: to love and reverence him as our Father: with his Son our Saviour Jesus Christ. This is he that hath begotten

Christ. Observ. No. 4.

and regenerated us. This is he which at the beginning, gave us life and soul: which maintaineth: which blesseth us with life of everlasting continuance. To this godliness is directly contrary to godlessness. As for superstition and hypocrisy, they counterfeit indeed, and resemble it, whereas nevertheless they are most far different from all true godliness: and therefore we ought to avoid them, as a pestilence, as the venom, and most contagious enemies of our soul and salvation. The next point of godliness is to love each man as our brother. For if God did at the beginning create us all: if he doth feed and govern us: finally, if he be the cause and author of our dwelling in this wide frame of the world: the name of brother must needs most fitly agree with us: and with so much straiter bond shall we be bound together, as we approach nearer to Christ, which is our brother, the first begotten and eldest; whom he that knoweth not, he that hath no hold of, is unrighteous in deed, and hath no place among the people of God. For Christ is the root and foundation of all right and justice: and he hath poured into our hearts certain natural lessons, as: Do that (sayeth he) to another, that thou wouldest have done unto thyself. Beware, therefore, thou do nothing to any man that thou thyself wouldest not willingly suffer. Measure always another by thine own mind, and as thou feelest in thyself. If it grieve thee to suffer injury: if thou think it wrong that another man doth to thee: judge likewise the same in the person of thy neighbour that thou feelest in thyself: and thou shalt perceive that thou dost no less wrongfully in hurting another, than others do in hurting thee. Here if we would stedfastly fasten our foot: hereunto if we would earnestly travel: we should attain to the very highest top of innocency. For the first degree thereof is to offend no man. The next to help as much as in us lieth, all men: at least to will and wish well to all. The third (which is accounted the chief and perfectest) is to do good even to our enemies that wrong us. Let us therefore know ourselves: pluck out the faults that are in us, and in their place plant virtues: like unto the husband-

men that first use to shrub and root out the thorns, brambles, and weeds, out of their ley land and unlooked to : and then each where therein scatter and throw into the womb of the earth good and fruitful seeds, to bring forth good fruit in their due season. Likewise let us do. For first let us labour to root out froward and corrupt lusts : and afterward plant holy and fit conditions for Christian hearts. Which, if they be watered, and fatted with the dew of God's word, and nourished with warmth of the Holy Ghost, they shall bring forth doubtless the most plentiful fruit of immortality and blessed life : which God hath by Christ prepared for his chosen, before the foundations of the world were laid. To whom be all honour and glory. *Amen.*

---

THOUGHTS ON THE LOVE OF PRAISE  
AND THE FEAR OF SHAME.

"THE love of worldly praise," many contend, "is a good and useful principle : It prompts to generous actions : It is the main spring of virtue ; at least it is the handmaid to it." The love of praise, it is perhaps added, is also a natural principle : from whence some will proceed to argue that what is natural must be allowable, and even to question whether it would not be sinful to resist and deny it. Such as are disposed to maintain this argument would do well to consider the concluding verses of the xvith. chapter of St. Matthew's Gospel. We find from this passage that Peter, who no doubt loved his master, was ashamed of the disgrace which Jesus declared himself about to suffer. This was a very natural way of expressing his love ; though probably he also felt that his own reputation was in some degree implicated with that of his Lord. Christ, however, does not applaud Peter for his friendly wish to spare him all disgrace and suffering ; but on the contrary, peceiving that the love of ease and of worldly reputation had been the foundation of Peter's speech, he rebukes him for it in the severest manner ; "Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of men."

And then he adds the following general observation. "If any man will come after me, let him deny himself and take up his cross and follow me." The phrase, "let him take up his cross," is very expressive. The world did not furnish at that day an object of greater degradation and contempt, than a malefactor carrying his Cross (as was the custom) to the place of execution ; and yet this is the image which Christ employs to describe that deadness to worldly praise by which all his followers were to be characterized, and to reprove that principle of self-exaltation, which is the principle of the world indeed and of all men naturally, but which is also the very principle of the devil.

"The love of praise," say those reasoners to whose opinions I have already alluded, "is the handmaid to virtue. Formerly perhaps some evil might have arisen from it, for then the world was in a heathen state—it was then against Christ ; but times are changed." Is it then to be supposed that Peter and James and John might not be influenced by worldly praise, but that we may ? that the same principles can be proper in Christians now, which formerly would have been a renunciation of Christianity ? Now, indeed, the Christian name is more common ; but the world it is to be feared is little less corrupt than in the days of Christ ; and a corrupt world it may be presumed will always have a corrupt standard of goodness. If it be affirmed that the world is now Christian and no longer corrupt, I would only say that such an objection is so directly opposed to common experience, that it would be wasting time to attempt to remove it.

If, however, it be said, as it more probably will, "True, the world is very wicked ; but nevertheless wicked men respect and praise virtue, and it is only therefore by a virtuous course of conduct that the world's praise is to be obtained : " then why, it may be answered, did not a corrupt world respect and praise virtue in the time of Christ ? "Vicious men," it is said, "respect and praise virtue." Did the



vicious men in Christ's days praise the virtue of Christ? No, they crucified him. But perhaps you think that this was the act of only a few peculiarly wicked men in a very wicked age—a sentiment, which, though it be prevalent among those who have but an imperfect sense of human corruption, is yet directly contrary to fact.—No! It was both Jews and Gentiles, both the Priests and the Laity: It was verily both Herod and Pontius Pilate, and all the people who were gathered together against the holy child Jesus. How did all ranks and orders of worldly men unite against Christ? The Scribes opposed him: The Sadducees came forward to resist him also: The Herodians endeavoured to entangle him in his talk: The chief Priests accused him before the magistrate: The Pharisees (the men famed for worldly virtue) took counsel how they might put him to death: The Soldiers spit on him; The whole multitude joined in crying, Crucify him, crucify him! Those who passed by wagged their heads and reviled him: And the Thieves, who were crucified with him, cast the same in his teeth.

Wicked men, it is said, respect and praise virtue. Behold, virtue itself appears on earth embodied as it were in the person of Christ. Oh! but this was a sort of virtue too pure for their taste. True, but so also is all Christian virtue. It is not held in earthly estimation, neither is it of earthly growth: Christian virtue is Grace: It is an emanation of the Spirit of Christ; the same in principle, the same in nature, the same in its general effects. There is a virtue indeed of worldly growth, a spurious and false virtue, in many respects the very opposite to that of Christ. It is a meteor by which men are dazzled and led astray from the path of holiness; a poor temporizing virtue, suited to the taste of a corrupt world, and founded chiefly in that pride and love of praise which are so emphatically condemned by Christ, and which carry men to the utmost distance from him.

“But the love of praise,” it is argued, “is natural to us and for that rea-

son must be allowable.” Was it not then natural to Peter as well as to us? Besides, the argument proves too much; for if every thing be right which is natural to us, then there will be no room left for self-denial at all. And this is in fact the very argument which is commonly pleaded for all sorts of sin; not for pride only, but for concupiscence also—not for the lusts of the spirit only, but for the lusts of the flesh. What wilful sinner does not plead in favour of the indulgence of his passions, “My nature prompts me to it—I will not believe God will punish me for doing that which he has given me a natural inclination to do.” Thus, instead of admitting that their nature is evil and ought to be denied, they falsely assume that their nature must be good and ought to be obeyed: and then they cast off the principle of self-denial, follow wheresoever a corrupt nature and a corrupt world lead them, contradict the precepts and trample in short on the whole religion of Christ. That men who openly reject Christ should do this, is no wonder; but how long, alas! will men calling themselves Christians oppose their own sayings to those of their Lord and Master? How long will they make the corruptions of their nature, the plea for indulging these corruptions? How long will they prefer the gratification of their own selfish and sensual inclinations to the favour of God and Christ?

Taking it for granted that I have proved the love of worldly praise to be a corrupt principle, and one which as Christians we are bound to divest ourselves of, I would proceed to make a few remarks on the subject, and I beg of the reader, whoever he may be, to apply them to himself.

Do you never find your imagination presenting you with ideas of your own respectability—with the lively picture, for instance, of some friend or group of friends who praise either your talents, your person, your accomplishments, or your wit? When employed in some particular business, are you not apt to be anticipating the praise which you trust will follow, and the

credit which will attach to you in consequence?

While worldly men are thus anticipating praise, the true Christian has settled it with himself, that to indulge a love of praise is sinful, and therefore he denies it. Day after day he is employed in suppressing these imaginations as they arise: and in this much of the Christian's daily conflict consists; for though his fancy teems with such evil thoughts, yet he denies them indulgence. In this respect he follows Christ, who did nothing to be seen of men. He feels the love of praise to be a corruption of his nature, and he therefore mourns over it until it becomes a source of his more deep humiliation before God.

"What am I," he will say to himself, "a poor sinful creature, redeemed from death by that Saviour in whom alone I trust, without merit in myself, a mere supplicant to God for mercy? Is it praise then that I ought to seek? No; I must be content with pardon. How can I claim praise as my due for those works of which I allow the demerit before God? In such a case how worthless and merely nominal is my faith in Christ? How hypocritical and offensive to God my prayers for mercy?"

What love of praise discovers itself also in the conversation of most worldly people? There is a flimsy veil by which they attempt to conceal it; but any man who has the least discernment may see through it, and discover the passion that is in the heart. In order to disguise it, they praise each other, and carry on a continual interchange of praises or compliments. Men of the world think this lawful, and have no idea of restraining it even though the most direct falsehoods should be uttered. But the Christian denies himself herein, and does not flatter any man in hopes of being flattered in his turn, nor please his friend or his visitor by offering fuel to his vanity. Try your words, you who have been yielding all your days to your natural desire of enjoying the praise of others, and bring yourself to the test in this matter. Inquire now,

for instance, what dictated the words you uttered in the last interview with your company? When you spoke, was it no because you were willing to shew your knowledge? You knew more than the person who spoke before you, and whom perhaps you hastily interrupted in order to exhibit your superiority. Even in your silence you were actuated by the love of praise, for you were fearful in that instance of shewing your ignorance. You spoke of some subject which was far above the reach of your poor abilities: but you felt as if you were some important person while delivering your opinion upon it; and you decided the point with full confidence in your own wisdom, fancying your inconsiderate words to be full of weight. Again, had you or your friend any connection exalted in power or rank, you spoke much of that person; for, while you were speaking of this elevated acquaintance, you felt elevated yourself. When your friend spoke, you seemed perhaps to intermit your vanity; yet in truth you were secretly taken up with what you had last said yourself, or were next going to say; and you only so far listened as might be needful to your reputation of good breeding, and to your returning another answer which should still more advance your credit. Or, if you really listened, it was to gather knowledge which you might hereafter gratify your vanity by repeating. Thus you sometimes indulged your present vanity, sometimes provided for the future gratification of it, and sometimes you pleased yourself with thinking how skilled you are in pleasing. You also complimented your friend on all points: You seemed to take a lively interest in what concerned him: You were glad to see him when he came in; you were sorry to part with him when he went out; and yet perhaps your conscience told you that when he came in you were sorry for it, though your desire of reputation for good breeding led you into this lying compliment.

And why, let me ask you, was all this effort to please? Was it the exuberance of your kindness and benevo-



lence which was urging you? Your vain heart, unused either to examine or deny itself, and unable to endure the sight of its own vanity, may form this excuse for all your flattering civility; but the truth is, you are under the power of the love of praise. Christian benevolence, were that your motive, would often dictate offensive but wholesome truths. Is there any thing the knowledge of which may advance your friend's immortal interests? Is he thoughtless of eternity, ignorant of God and Christ? You are silent on such points. It is your principle not to meddle. It might serve your friend to speak plainly to him, but you fear it would not please him. You are willing to please without serving him; but to serve without pleasing him, is quite contrary to all the turn of your thoughts. And why? Because it is contrary to that love of praise which fills your corrupted heart. You are convicted thus both of the love of praise, and of a world of evil you are causing by it; for you dare not speak an unpleasant though salutary truth. You dare not do that which may make you an instrument of conveying to your friend immortal life, notwithstanding all your boasted kindness: but you can flatter and compliment him at the expense of integrity and truth, and at the expense of feeding his vanity, that your own also may be nourished.

The description which has been given will best shew how a Christian will deny himself on the points alluded to. His words, instead of being dictated by vanity, will be always with grace, seasoned with the salt of some useful if not religious principle. He will try to please all men, indeed, but then it will be for their good to edification. He will speak the truth, though its strictness should offend; but he will speak it in love, it being love which dictates even the harshest thing he says. He has the same disposition as other men to flatter and court flattery; but he will be constantly denying it: and he will repent day by day of the flattering words which may slip from him, or of the wholesome words which, through false

shame, he may have neglected to utter.

Again, as to his actions:—the Christian being settled in a persuasion that the love of God, and the love of man for his sake, are the only lawful motives of action, will be solicitous in every step he takes to deny himself to the love of praise, as well as to the fear of shame. He will choose for his company, not those whose acquaintance may do him honour in the eyes of the world, but those by whose help and counsel he will best advance his spiritual interests. He will choose all his employments on the same principle: and if his determination of any matter has been at all biassed by a regard to praise, he will repent of it as sinful, and watch against it in future; always keeping it in view, that the ambition of rising in the world, the common principle of worldly men, must be utterly disallowed by the Christian. In short, he chooses that society, that situation, that profession and employment, not by which his pride may be gratified or his name be distinguished, but that by which he thinks he may best promote the glory of God and the good of his fellow creatures.

S. P.

#### CLERICAL LUCUBRATIONS, No. I.

##### ON THE EXCELLENCE OF THE CLERICAL OFFICE.

“We exhort you in the name of our Lord Jesus Christ, that you have in remembrance into how high a dignity, and to how weighty an office and charge, ye are called.”—ORDINATION SERVICE.

THE office of a Christian Minister is unquestionably the most exalted situation to which the mind of man can aspire. If it be regarded in its absolute and intrinsical character, it will appear to possess every thing which can invest the person who fills it with solemnity and importance. The man who obeys the call of Providence in entering upon such a condition, receives a dispensation to which the truest dignity is attached. He is made, in a peculiar sense, the servant of God, and embarked in a cause which involves the glory of his grace; he becomes an organ through which the will of the Almighty is communicated to the moral and in-

telligent part of his creation. He has indeed no original matters of revelation to impart, no new and hitherto undiscovered truths to divulge; but he has to deliver a recorded message, to enforce a prescribed law, and to exhibit, declare, and expound, the written and published statutes of the Most High. In acting according to his instructions, he is empowered to take the highest ground; and to magnify his office by delivering his commission in the name of the Lord. The mild and beneficent spirit of the gospel throws an amiable grace round this pre-eminence; and commends him to the world under the dignified yet acceptable character of the Minister of Reconciliation and the Messenger of Peace. The infirmities of nature, in which he must ever participate with those whom he instructs, constitute no objection to the reasoning employed. The panegyric which has been drawn belongs to the condition and not to the man. Should the party who engages in it be found unequal to its duties, or faithless to its interests, neither his incompetency nor his treachery will prove, that what has been advanced is not strictly true. He may disgrace himself; and excite prejudice against the trust he has abused, in weak minds or depraved hearts: but the wise and good will know how to separate the individual from the minister, and to distinguish between the vicious hireling and the pastor after God's own heart.

The clerical office is further ennobled by that regulation which has rendered it at once distinct and indelible. There is something which expresses the reputed importance of this station, in that act by which the individual who enters upon it separates himself, and becomes legally separated from the mass of his secular brethren. Conscious, as it should seem, of that sanctity which belongs to "a steward of the mysteries of God," he devotes himself by a public ceremony, in which the chief authority of the state may be considered as supporting a part, to the various and interesting duties of his profession. This distinction also, it must be observed, the legislature has incul-

cated, by surrounding him with limits which he cannot transgress. By provisions which are incorporated with the laws of the land, he incurs certain disabilities in consequence of ordination. From the moment that he submits to it, he is dispossessed of rights which he can never recover, and united to a class from which he can never withdraw. The deprivation he suffers, as well as the compensation he receives, are severally of such a nature, as to show the design of the state in the steps which it has taken. They indicate the peculiar veneration with which his office is regarded, and the broad line of separation which it is intended to draw between him and others. And in this respect the regulations of the state find a decided support in the public sentiment. Men of loose principles and dissolute lives are not insensible of its force. They immediately see the impropriety of any approach, in a person of the sacred order, to a character like their own. Indeed the indignation expressed against secular employments, worldly ambition, or fashionable amusements, in this description of men, is so much homage paid to the office they sustain; and the Ministers of Religion may consider themselves as not a little flattered by that distinction, which renders actions immoral in them that would be regarded as innocent in the rest of mankind.

To these considerations must be added, the consequences which depend upon the exercise of the Clerical Profession. As an instrument, under Providence, of removing blindness from the understanding and hardness from the heart, and thereby making way for that grace which brings salvation, this office is entitled to peculiar respect. Its preponderance, in such a view, over other conditions of honour and usefulness must be estimated by the relative value of things seen and things unseen, of things temporal and things eternal. Patriotism has many claims to our homage, but piety more; and the man who has saved a falling state appears considerable, only till he is placed beside him who has saved a perishing soul. That immortal substance for which



Christ died, and for which every faithful pastor labours, has a value which no human calculation can reach; and he who sustains its awful functions acquires, in that capacity, a degree of importance proportioned to those mighty issues which depend upon his ministration.

It should not at the same time be forgotten, that so far as the temporal interests of mankind can be meliorated, the clerical office seeks that melioration,—peace, sobriety and decorum, social union and civil subordination; in a word, private integrity and public virtue are among the duties to which the disciple of Christ must attend in his way to eternal life. The preacher therefore finds it no inconsiderable part of his official employment, to strengthen the bonds of political and moral obligation; and thus the office which he bears is enobled by beautifying the face of society upon earth, while it is forming a community for the kingdom of heaven.

The candidate for a profession thus dignified by intrinsical excellence, public distinction, and moral importance, should deeply revolve the nature of that office to which he aspires. He should contemplate the Christian priesthood in all the variety of its relations and requirements. He should consider its connection respectively with God and man, and the honour which it derives from both. He should view it in its subordination to Christ, the Apostle and High Priest of the profession; and in its dependence upon the Spirit, under whose ministration it ranks. In thus regarding the dignity, he will, as a consequence, be led to see the responsibility, of this calling. If conscience have had its influence in the election which he has made, he will not have decided upon a question of such moment to himself and others without the most serious and self-inquiring deliberation. If his views be enlightened and pure, he will have consulted his heart upon the sacrifices he must make, the diligence he must exercise, the humility he must practise, and the judgment he must endure.

In anticipating the condition upon which he is to enter, he will be abashed at the thought of his pretensions to such a distinction, nor dare to proceed without a large measure of fear and trembling. He will look forward with apprehension to the course of his ministry; and dread, lest spiritual pride, worldly-mindedness, or carnal timidity, should lead him to sully the purity, abuse the privileges, or compromise the duties, of so important a station. Under this sense of his inadequacy, and these forebodings of his infirmity, he will find relief and direction in falling prostrate before the Great Head of the Church; and seeking his qualifications, as Paul sought his—"Lord, what wilt thou have me to do?"

Nor is it only in the contemplation of this profession that such views should govern the mind: the same sentiments should accompany the minister through the whole of his clerical career. The functions which he exercises must not be regarded as less solemn, because they are more familiar. Still the place on which he stands is holy ground; still those rites, which he so frequently performs, are sanctified means for sovereign ends, and symbols of great and awful realities. That these impressions may be encouraged, he will find it expedient to have in remembrance, "unto how high a dignity, and to how weighty an office and charge," he has been called. By refreshing his recollection with those views under which he once regarded the duties of his profession, he will escape that formality which a rotation of performances is too apt to produce, and rise to the true tone and spirit of his employment. Thus will those considerations, which might seem likely to inflate him, in reality humble and quicken him. He will find motives for personal self-abasement in those very circumstances which give him an official distinction; and, awakened to diligence by a thousand incentives connected with the solemnity of his station, he will always abound in the work, till he finally enter into the joy, of his Lord.

C. F.

THE REASONABLENESS OF SUBSCRIPTION TO  
ARTICLES OF RELIGION CONSIDERED.

ALL rational Protestants, of every established church or sect, agree in considering Scripture as the sole rule of faith; in allowing to the laity the free use of it in their native tongue; and in teaching them that it is their duty to read it with reverence and attention, and to interpret it according to their own private judgment; certainly, exercising that judgment with all the caution and deliberation which the importance of the subject demands, and with a due regard to their own measure of capacity and knowledge.

It has been very unjustly thought, that creeds and confessions of faith, particularly the subscription which the Church of England requires to her Thirty-nine Articles and Liturgy, are inconsistent with this great Protestant principle; but this prejudice seems to have arisen entirely from mistaking the nature of subscription.

In order fully to explain the idea which I entertain of it, I shall endeavour to illustrate it, by extending it farther than the Church of England or any established church, to every Protestant community: for a subscription to certain articles, or something equivalent to it, appears to me essential to the ministry of the divine word in every Christian congregation.

In this subscription there are two parties. The party who requires subscription; the party who is called upon to subscribe.

The first party may be supposed in this country to be, either the national Church of England and Ireland united, the national Church of Scotland, a separate congregation in England or Ireland professing the same faith as the Church of Scotland, or an Episcopal Congregation in Scotland, or an independent Christian Assembly where perhaps only two or three may meet together in support of those doctrines, which alone they esteem scriptural and pure.

The second party is the person who offers himself to be a minister of this Christian community. The former party may be stiled the Demandant; the latter the Respondent. The Demandant says, I think that certain principles are de-

rived from Scripture, and conformable to reason. These are the principles upon which those of my sect agree, and by our firm adherence to them we are distinguished from every other community of Christians. These principles form that Creed we profess in our public worship; our prayers, whether liturgical, or extemporaneous, must be offered up in conformity to this Creed; our youth must be educated in it; our poor and ignorant instructed in it; every member of our community must have these salutary truths frequently impressed upon his mind. This is, *we* think, the only true interpretation of the sacred Scriptures. It is therefore the Gospel *you* must preach. Are you a sincere believer of it? To this question, which the Demandant has certainly a right to propose, the Respondent ought to reply with openness and truth. His well-grounded belief of this system (as far as his judgment and learning extend) is the primary and most essential qualification for that office to which he voluntarily aspires. The terms of conformity are too lax, when the question so proposed, does not comprise *all* that is necessary to be answered; and they are too rigid, when it comprises *more*. The best criterion of latitude appears to me drawn by those principles which justify separation from an established church.

If it be a lawful ground of dissent, that I cannot believe the Creeds of the Church; that I must, by my attendance there, abjure what appears to me the doctrine of Scripture, and profess what I think has no foundation in it; that I must offer up prayers, which, I am convinced, cannot be acceptable to God;—and these must be acknowledged to be justifiable causes of separation;—the church herself cannot be deemed too rigid, if she requires, that those persons shall not be her ministers, who cannot conscientiously be even her lay-communicants.

If the disciples of Dr. Priestley were to form a religious community adopting his peculiar principles, could they permit their minister to be continually preaching to them the liberty of human actions, the immateriality of the soul, the divine inspiration of Scripture, the equal authority of the whole sacred



Canon, the doctrines of justification and sanctification, the redemption, and the Holy Trinity? They must require their minister to abjure all these tenets: and is it less necessary, or more unreasonable, that the Church shall require from her ministers an explicit declaration of their firm belief in them?

In all speculations upon government, civil or ecclesiastical, we should place before our view the highest model of perfection, and consider how far we may hope by any practicable measure to approach towards it.

We must all wish, that the whole world were Christians, and that every disciple of our blessed Saviour received the Gospel in its utmost purity; never misinterpreting the true meaning of Scripture; never adding to it, nor diminishing from it.

Whatever distinctions might still prevail of local jurisdiction, of nation, or human legislature; whatever shades of difference, climate or other circumstances might occasion in external forms of worship or discipline; the religion of mankind would be the same.

This, with respect to our present state, is that *kingdom* of Christ which, we pray, may *come*. This is the highest model of perfection: but we approach towards it, if a whole nation can be of one mind, and profess the true faith, not hypocritically, but sincerely, without mental equivocation or reserve.

If this degree of perfection be unattainable, the next object we should have in view is, that the majority of the nation, or the most enlightened part of it, should uphold the right religion, and that the magistrate should maintain truth by law.

This is the system of an establishment, which it is the duty of every supreme governor to support, as far as is consistent with the justice due to individuals, or to any religious associations by which a number of those individuals may choose to be united. If there are sects in a country, or if they should arise from that free inquiry which breathes the true spirit of protestantism as well as of philosophy, and they can be permitted with safety to the state, they have a right to toleration; for the forming a private religious community is the last

Christ. Observ. No. 4.

resource, the most distant approach to perfection.

If all mankind be not true Christians, if our nation be not, if the majority of our fellow citizens, or the ruling part of them, refuse to listen to the voice of truth; the church may still remain, may be still illumined by the glorious splendour of evangelical light, and flourish in truth and love, whether under the protection of wise laws respecting the religious rights of individuals, or in the deserts and caverns to which the heathen persecutors drove the primitive Christians, or in the valleys of Piedmont, or in regions the most desolate and obscure: for the smallest congregation, when every error is carefully excluded, is a fairer representative of the Church of Christ, than the Roman empire was when Christianity was assimilated to Paganism, and the religion of Constantine was only nominally adopted by a great part of his subjects. This was one melancholy source of the corruptions which have overwhelmed our Holy Faith, nor can it ever be preserved in its purity, until every consideration be sacrificed at the throne of truth.

It will be said, "that upon this system there must be innumerable and ever-changing sects, for the opinions of men are infinite and variable. Christianity can never be professed in its highest purity, until full freedom shall be allowed to impartial inquiry, and universal charity be established upon the firm basis of that unbounded tolerance, which will annihilate all subscriptions, all tests, all creeds and confessions of faith."

The objection, when carried to the extent to which it naturally leads, must subvert every established church, every principle of ecclesiastical community or discipline, public worship, and all that acquiescence in the judgment of others, which connects society, and is equally essential to the government of families as of states. Free inquiry cannot produce its proper fruits, unless the mind of the inquirer be duly prepared by previous knowledge, well tutored in habits of reasoning, and devoid of all prejudice and passion. How few among the sons of men have these qualifications! And are the common duties of

2 G

all, prayer, praise, religious and moral instruction, to be neglected and abandoned from the dread that they may interfere with those profound speculations, for which perhaps few men in an age have been designed? Charity can never be preserved by external declarations, it must proceed from the heart, and when once seated there, will not be interrupted by diversity of faith. When persons, who hold great variety of opinions, are permitted to be priests and teachers in the same communion, truth is sacrificed to the vain hope of charity; and that it is a vain hope appears from sad experience; for dissensions in the same church have often produced greater animosities than have arisen from contending sects, and have a natural tendency to excite envy, emulation, and jealousy; as well as to create confusion. To promote charity, religion, virtue, or the good of mankind by the dereliction of truth, is an attempt most preposterous; and when religious truths of the highest importance are at stake, is no less impious than absurd. Errors in theory, when they once take possession of the mind, will always have an effect upon practice in proportion to their magnitude.

The Gospel in its purity is not more valuable for its intrinsic excellence, than for its beneficial influence upon the lives and manners of those who understand and believe the divine doctrines it contains. It tends more to our edification both in faith and practice, that those who maintain the purity of our holy religion, should form a distinct community from those who hold any depraved or corrupt tenets, though it should occasion a multitude of sects, especially if the civil government of the country afford every aid, countenance and support to genuine Christianity, and allow to all those who are in error the rights of toleration. I admit it is a great evil, in a civil as well as religious light, that there should be a diversity of sects; but this evil, like many others in our imperfect state, must be endured because no legal remedy can be applied to it. This evil however will be considerably mitigated when three great Christian principles are properly applied: and when those

principles have their full power and effect, it will be wholly eradicated. These three principles are, faith, humility, and charity. Faith leads us to believe the Scripture, and to interpret it without any bias to worldly interest, without prejudice or passion. Humility leads us not only to pay a proper deference to the judgments of other men, especially our rulers in church and state; but to approach to the contemplation of the Divine Nature and Perfections with the highest reverence, and to preserve an awful simplicity upon all subjects of pure revelation, exercising our reason no farther than the rules of sound criticism require.

Charity leads us to extirpate from the very bottom of our souls that rancour which may indeed be the *effect* of different opinions, but is more frequently the *cause* of them, and is generally one principal reason why we adhere obstinately to error.

The Christian Church, whether we consider it as Catholic and Universal, as the established Religion of our country, or as the peculiar distinction of our sect, must be founded in true faith; from thence arises its purity. Its uniformity will be preserved by those great Christian virtues of humility and charity, which are the natural fruits of a lively faith, and which are so mutually connected, that humility necessarily leads to charity, and our charity must operate with the same powerful influence upon our humility.

#### INTERESTING ANECDOTE OF ONE OF THE UNITED BRETHREN.

IN the last war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly any thing but woods could be seen. In the midst of it stood a little cottage; on perceiving it, he went up, and knocked at the door; out comes an ancient Hernouten,\* with a beard silvered by age. "Father," says the officer, "shew me a field where I can set my troopers a-foraging."—"Presently," replied the Hernouten.

\* Better known in this country by the name of Moravian Brethren.



The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a fine field of barley:—"There is the very thing we want," says the captain. "Have patience for a few minutes," replies his guide, "you shall be satisfied." They went on, and, at the distance of about a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer, upon this, says to his conductor, "Father, you have given yourself and us unnecessary trouble; the first field was much better than this."—"Very true, Sir," replied the good old man, "but it was not mine."

*Studies of Nature, Hunter's Translation, Vol. IV. p. 85.*

"This stroke," the writer justly remarks, "goes directly to the heart. I defy an atheist to produce me any thing once to be compared with it." May we not add, that he who does not feel his heart warmed by such an example of exalted virtue has not yet acquired the first principles of moral taste? We have here an exhibition of the genuine spirit of the religion of Jesus Christ,—a happy illustration of its native tendency. *Thou shalt love thy neighbour as thyself*, has been declared by many, and probably regarded by more who may hesitate to avow the sentiment, as an impracticable precept; intended, it may be, to raise our moral aim above the customary level, but not to describe a line of conduct which is actually to be pursued. But behold this great commandment, which is indeed *the fulfilling of the law* so far as respects our intercourse with man, practised with apparent facility, by one whom such objectors would probably overlook, in their enumeration of valuable and illustrious characters! The New Testament describes true Christian love as *not seeking her own*, and the sacred penman seems exactly to pourtray, by this expression, the disposition of that humble Hernouten of whom we have been speaking. This is that principle of love which ought to regulate every thought, word, and action, and which, while it shuns observation, is extending its benign, but unobtrusive influence to

every object within its reach: This is *Christian benevolence*: It claims Him for its author, and is an humble though imperfect imitation of His conduct, who gave himself to the death for us: It is in short having *the same mind which was also in Christ Jesus*. Are the instances of this love rare in the Christian world? It is a melancholy sign that love, the chief of Christian graces, is rare also.

To the Editor of the Christian Observer.

SIR,

I HAVE often thought on the origin and propriety of what is commonly called *saying grace* before and after meat. I am not, however, at present, about to trouble you or your readers with any inquiries upon the subject; but I beg leave to make a remark or two upon it.

Wherever the practice has been adopted, it were to be wished that it were as generally performed with reverence and decorum; but really, in a party of eight or ten persons, a clergyman often finds it difficult to procure silence and attention even for a few seconds, while he asks the Almighty's blessing on the provision of his bounty. In larger parties the difficulty is still greater. I have sometimes, on these occasions, been induced to think favourably of the practice of the Quakers, whose custom it is, after taking their seats, to allow a few moments for private ejaculation. This would at least be more gratifying to a serious mind than the most devout words uttered (as too often happens) amidst a confusion of tongues, tumultuous arrangement of seats, &c.

I am not a friend, Mr. Editor, to *long graces*. Some good men are very prolix in this service, who perform it at the same time with much decency and reverence. I cannot help thinking that the best general practice, as having the best general effect, would be to offer up a few words solemnly and devoutly in the way of a *direct address* to the Deity, and presented *expressly* in the name of Jesus Christ. The use of the third person, which so much prevails, is certainly far from being sufficiently impressive; but the omission of the name of Jesus Christ is, I think, scarcely warrantable.—See Col. iii. 17.

V. H.

## MISCELLANEOUS.

To the Editors of the Christian Observer.

GENTLEMEN,

THE scarcities with which it has pleased the Almighty to visit us in the course of the last eight years, rank very high among the important events even of this eventful æra. During their pressure, want of due information, and the influence of feeling and prejudice, made it difficult to form a fair estimate of the circumstances which gave rise to the evil we all felt, which contributed to its aggravation, or which tended to the alleviation of it. As was natural under so heavy a calamity, men turned their attention much more to the circumstances which produced it, than to those which lessened its pressure; and in forming their opinions on a subject so extensive and complicated, and at the same time productive of much deep distress among the lower classes of society and of much alarm among the higher, it is no wonder that their judgments should bear the marks of rashness and passion rather than of information and wisdom. Now, however, that the storm, through the divine mercy, is over, it might be highly useful to investigate its causes, its nature, and its effects; and to indicate what circumstances in the situation of this country served to break its force, or to leave us more exposed to its ravages.

It is by no means my intention, however, to enter on so wide a field. I shall confine myself to a few facts and observations, which may shew in how great a degree the edge of the weapon raised against us was blunted, or turned aside, before it was suffered to inflict its wound.

Your readers are all aware, that the importation of grain during the last year was large; but few may suppose it to have been so large as it really was, and still fewer may be in possession of its real amount. A statement, therefore, in round numbers of the quantities of imported grain, flour, and rice, between October 10th, 1800, and October 10th, 1801, extracted from an Ac-

count laid before the House of Commons, may not be unacceptable to them.

	Quarters.
Wheat . . . . .	1,460,000
Barley and rye . . . . .	310,000
Oats and oatmeal . . . . .	690,000
Beans and pease . . . . .	67,000
Indian corn . . . . .	70,000
Rice . . . . .	65,000

2,662,000

In the above extract the imported flour is included, and expressed in the numbers of quarters of corn equivalent to it.

Now must not the above import of grain and rice appear truly important, when it is recollected that the quantity of wheat annually used in this island is about 8,000,000 of quarters, and the quantity of barley, oats, and rye used annually in bread is thought not to exceed 4,000,000 of quarters? Throwing out of the account therefore the pulse and Indian corn and rice, (though a very great proportion of them would be employed in different ways as food for man) the remaining articles of import amount to no less than one fifth part of all the grain consumed in bread by the inhabitants of this island during the year: or, taking the fact in another point of view, this nation has supplied more than 2,000,000 of its people during that period with bread from imported corn.

What would have been the effect on our markets, and what would have been the hardships, which not only the 2,000,000 so fed, but the whole body of the lower orders of society among us, must have endured, had not this corn been imported from abroad, we may form some idea; but happily we do not know from experience. When, however, it is considered, that a small deficiency in the quantity of an article which all must buy and consume, will necessarily cause a considerable advance in the price; and that this advance will increase by rapid strides as the deficiency increases, and as the consumers, or those whose trade obliges them to supply the consumers, begin to suspect that the time is approaching when it will be very difficult to obtain the ar-



ticle at all; we can be at no loss to determine, that the void, which would have been left in our markets had not the 2,400,000 quarters been brought in to them, must have produced the most calamitous effects. Perhaps the prices of last year, extravagantly high as they were, might have been doubled; and in most populous districts, we might have seen the poor sinking under the struggle for existence, to which, in many parts of the kingdom they were actually reduced, through the absolute inability of parishes to afford them the requisite relief. And what scenes of horror would have taken place, commencing where the population was greatest, and extending, perhaps, to the most remote parts of the kingdom, is known only to that all-wise Being who in his great mercy preserved us from them.

It is impossible to reflect on what we have escaped by means of our importations of corn, without being sensible of the vast advantages we have derived from a wise, active, and firm system of government;—from an extended commerce supported by a great capital, and invigorated by spirit and enterprise; and from a triumphant navy.

Large importations of corn cannot take place suddenly: nor can they take place at all, unless a proper stimulus is held forth by government to merchants, and they have a confidence in its good faith and equity, and in the steadiness and consistency of its measures. In times of scarcity, therefore, early foresight, vigorous and timely measures well adapted to their end, and not only that unshaken good faith which never violates engagements, but that magnanimous equity which will act liberally by men who step forward to supply the public wants, (even though the letter of the laws enacted in their favour should, through unforeseen circumstances, fail to afford them a fair indemnification from loss,) must all unite, and unite in a high degree, in a government, before it can obtain through its merchants so ample a supply of foreign corn as we have had during the last year. How many of those disaffected individuals, who used their utmost endeavours to overthrow our government and constitution, have been preserved from famine, by the wisdom and energy of the

one, and by the salutary provisions of the other!

But our government and constitution, however excellent, could not have secured to us such a supply of foreign corn, had not their beneficent energies exerted through a long series of years, (I had almost said of ages,) matured our trading capital and commerce, and rendered them equal to so great and sudden an exertion as the importation of all the spare corn from every part of America and every accessible part of Europe, by employing ten millions of capital and half a million of tons of shipping for that purpose, without deserting any established branch of commerce, or any existing manufacture; and had not the same energies raised, under the divine blessing, a navy equal to the protection of such a commerce spread over every quarter of the ocean, while it also had to defend our united islands at home and our colonies in the most distant parts of the globe. Let those who have been accustomed to decry the laws and public institutions of Britain, and have been disposed to exchange them for untried theories, take an extensive view of them in their effects; and if their understandings and their hearts are not irreclaimably vitiated, they will be disposed to doubt at least the candour of their censures, and the soundness of their speculations.

And now a word to those who have found hosts of monopolists every where, but have been able to find scarcity nowhere. Those gentlemen may afford some amusement at least to the readers of the *Christian Observer*, if they will be so good as to tell us what is become of these 2,600,000 quarters of imported corn. Has this corn been brought into consumption, or has it not? If it has, will they do us the favour to account for our markets not having been brought down, far below the average price of corn in this country, by so very large a quantity of foreign grain having been thrown into them, when we had already enough of our own, and have since had a plentiful harvest?—If it has not, they will please to say, in what parts of this island it lies concealed; and how it happens that those engrossers who were so wise as to be able to produce an artificial scarcity, are now

become so foolish as to suffer an immense capital to lie dead in a perishing article, which is already sunk one half in its price, and cannot fail to become a mere drug when they bring their hoards to market. Not to dwell on a point rather foreign to my purpose, I will dismiss it with remarking, that to the considerate Christian one of the most melancholy features of the late scarcity was the blind eagerness of numbers of all ranks to impute the evil, on any grounds, or on no grounds, to their fellow men; and their fixed determination (as it seemed) not to own the hand of God so awfully displayed in the dispensation.

The vast advantages derived from our large importations of grain have been pointed out. But vast as they were, they would not have preserved the nation from horrible evils, productive, it is to be feared, of the most fatal and lasting effects, had not the constant employment found, during the afflicting period, for the lower classes by its manufactures and commerce (providentially revived by a most happy combination of events in the Baltic, just at the time when they began to decline) enabled those classes to obtain regular wages towards their own support:—had not an established system of poor's rates, under the superintendence of humane and respectable magistrates, supplied in general whatever was wanting in addition to their earnings for the purchase of the necessities of life;—had not charity been extended with unexampled liberality, not only to those who were not able to avail themselves of the relief derived from the poor's rate, but to those who were, and yet must have been entirely deprived of the little comforts which habit had almost converted into necessities of life, if their more wealthy neighbours had refused to assist them:—had not a vigilant and strong government overawed disaffection, which hoped, by availing itself of popular discontent, to convert distress into general uproar and confusion: and yet overawed it by means and measures so temperate, and so congenial to the general feelings of the nation, that the exertion

of force did not add to the disposition to murmur,—and finally, had not the labouring poor been relieved from sufferings, which notwithstanding all the alleviating circumstances I have now been enumerating were very great, by an abundant harvest, at a period when their patience was perhaps nearly exhausted, and appeared on the eve of giving way to dispositions and to conduct which might have involved them and their superiors in one common ruin.

And can we contemplate the blessings of which the above is no more than a faint sketch, without being deeply sensible to what hand we owe them? Each of them was a gift of incalculable value in the time of our distress, and might well claim the Giver of all Good as its author; and when viewed in their union, they bear the clear stamp of wisdom and goodness more than human.

First, let them pass singly under review: and say were they gifts of so common and ordinary a nature, that any nation under a similar pressure might *expect* to have the benefit of them, and rather look upon their absence as a mark of the wrath, than their presence as an evidence of the special favour of Heaven? No; they were all signal and extraordinary blessings; and many of them, in their amount and extent at least, peculiar to our country. This has already been shewn with respect to our unexampled importations of grain, by means of a commerce, and under the protection of a navy, never equalled in any period of history. And may not similar remarks be extended to the other particulars, which have been enumerated? What great nation did God ever favour with such manufactures for the employment of the poor,—with such a legal system for their relief, under the direction of magistrates, more disinterested, respectable, and humane,—with a more warm and active spirit of benevolence in the higher ranks—with a public force better calculated to shield us from external violence, and at the same time to maintain order at home without endanger-



ing liberty? And lastly, has not the late harvest affording considerably more than a year's consumption, in a country whose growth of corn falls in general much below its wants, and thereby not only providing for the present, but supplying the deficiencies of former years, been an instance of divine bounty? Indeed we have of late so clearly seen, how much the great Lord of the seasons vindicates to himself the appointment of plenty or of scarcity, that he must be blind to the course of Providence who is not deeply sensible that the abundance we now enjoy is in an especial sense the gift of God.

If these gifts of Providence loudly demand our gratitude when separately considered, how much do they call forth, not only our gratitude but our admiration when combined for our benefit! The union of all, without exception, was not only highly useful to the nation, but perhaps indispensably necessary to shield it from the most fatal calamities. No part could have been withdrawn from this machine of divine workmanship without materially injuring the general movement; and scarcely any, without imminent risk of utterly deranging the whole.—Had we not had the imported corn;—or been without our well-administered poor-rate;—or not had the benefit of a strong but conciliating government;—or not had a good harvest last year;—had *any one* of these blessings been wanting, riot and confusion appeared ready to mar all the others, and to involve the land in the horrors of rebellion and famine. And even if the hand of Charity had been shut, or only partially or ungraciously opened, extensive evil, and perhaps evil not less extensive than that above described, would have followed.

And were these trees from the garden of God blessings of such hardy growth as to brave the blasts which sweep this our world? Was any *one* of them tolerably secure against the attacks of sublunary uncertainty and instability? Far from it. Like fair plants, their frailty bore some proportion to their beauty and value. All of them were liable to injury or destruc-

tion in a great variety of ways. How soon would a blow on trade (and we know to what sudden changes trade is continually liable) have deprived multitudes of employment, and have laid a burden on parishes which they could not possibly have borne: while by depriving the national purse of its wonted supplies, it would in a great measure have precluded the hope of assistance to the poor from that source! A more extensive war, and especially a war in the Baltic, the great mart for grain, (which at one time seemed almost inevitable,) or a languid state of commercial credit, or a check, either by defeat or mutiny, in our naval operations, would any one of them have paralyzed our efforts in importing grain. A selfish or mistaken policy in the rich would have deprived the poor of the benefits of the Poor's Rates: and benevolence and patriotism, the two great sources of private charity, and of a national force so efficient and at the same time so unobnoxious as that we possess, are tender plants, subject to a thousand accidents from the folly or caprice of those who are to exercise them, or from the ill conduct, or the supposed ill conduct, of others. And with respect to the late abundant harvest, we have had recent and woeful experience to how many causes of failure the fruits of the earth are exposed.

And what hand turned aside all the shafts to which we were exposed, any one of which might have destroyed our remaining comforts, and have plunged us into the depths of misery? Without a divine Protector, could we have hoped to escape them? Could we have hoped, that no adverse events abroad, no mistake in human policy, or conflict of human passions at home, would have intervened to deprive us of some one or another of those favourable circumstances, the united influence of which was barely sufficient to render the scarcity tolerable? To God we owe it that we were not forced to drink of the cup of fury, and wring out its dregs, and to God be heartfelt and continual praise!

But while we contemplate the boun-

ties of Divine Mercy, let us not be blind to Divine Justice. It is the common course of the Almighty to wave the rod of vengeance over guilty nations,—“to menace oft, and oft withhold the blow,”—and, for a time, rather to alarm than to strike. But if we shut our eyes to our sins because he is merciful;—if we are presumptuous because he is slow to wrath;—if we do not acknowledge that the long suffering of God leadeth to repentance; and if we do not fly to that repentance to which he points; every draught of abused mercy will become gall, and tenfold punishment awaits us. My object, Gentlemen, was to lay before your readers a connected view of the blessings with which our late trial was tempered; but I could not conclude without holding out a warning not to be intoxicated, or lulled into security, by their extent. Happy should I be to see the very important and awful subject, at which I have just glanced, handled in detail by some Correspondent of the *CHRISTIAN OBSERVER* in the spirit of Cowper, whose sacred muse clothes it with all her terrors and all her tenderness in the Poem of Expostulation.

B. T.

For the *Christian Observer*.

#### OBSERVATIONS ON QUAINTESS OF STYLE.

THE quaintness of expression, which frequently occurs in the writings of many of the Divines of the seventeenth century, has not only attracted the ridicule of the light-minded, but sometimes provoked the disapprobation of the serious. On this account, I am desirous of stating a few considerations, which may rescue the works of these now neglected authors from some portion of that sweeping censure, whereby their style has been discredited, and the study of their writings discouraged.

It is probable, that the compositions of the writers of whom we are speaking were not rendered distasteful to contemporary readers, by the phraseology by which they were characterized. There existed, no doubt, a sympathy of taste between authors and those to whose amusement or instruction they would naturally endeavour to accommodate their productions: and we may take it

for granted, that the style, which it was so much the custom to adopt, it must also have been the fashion to approve. The lapse of a century, which produces so many revolutions and changes in the habits and usages of mankind, has naturally introduced a considerable variation, and (it may be safely added) improvement in the prevailing modes of expression. Hence, the works of many old writers, abounding in phrases now obsolete, and in allusions and similes which are no longer familiar, have disgusted many, whose taste has been formed upon examples of modern refinement, and who will not suffer their understandings to be enriched by the sense of a writer, unless at the same time their ears can be gratified by his sound. The reasonableness of such scruples is hardly less paradoxical, than that of a man, who should decline all nourishing food, which did not afford the most poignant gratification to his palate; or who should refuse a medicinal draught, because it had not the flavour of nectar.

But waiving all further preface, in order to come at once to the object which I have in view, I proceed to state my persuasion, that the quaintness of old writers (especially Divines) possesses one valuable property, which has been generally and unjustly overlooked. The property which I speak of, is that of giving a point and force to their sentiments, and of thereby fixing them in the memory, and impressing them on the understanding.

An instance of quaintness of expression, which I have lately met with, will serve to exemplify my meaning, and perhaps, in some measure, corroborate my assertion. A Divine who wrote about the middle of the seventeenth century, when speaking of the odium, which pious persons generally incur from worldly ones, having argued that this odium will be most bitterly displayed against the piety which is most rapid in growth, and against the zeal which is most active and evident in operation, illustrates his sentiment by the following truly quaint observation.—“*It is the galloping traveller whom the dogs most bark at.*”—Whatever may be said of this remark, it will at least be acknowledged, to be calculated to *hitch*



(if I may so speak) in the memory, and to impress strongly and permanently upon a reader's mind, the truth which it was intended to exemplify. It may be worth while to consider, whether any elegance of expression, any harmony of cadence, or any classical allusion, could have given so much force to the sentiment above mentioned, as this inelegant, inharmonious, and unclassical sentence respecting the "galloping traveller."

Many examples might be produced, in illustration of the opinion, which it is the object of this paper to propose. But perhaps the one which has been already quoted may suffice; as every reader, who is enabled to recal other instances of quaintness, may apply to them the general observations, which have here been advanced upon the subject; and so judge for himself, from such an application, how far these general observations are justified.

In forming our opinion of the quaint phrases, which so much abound in the writings of many old Divines, we should remember, that it is the general characteristic of these phrases, that they contain much meaning in little compass. They present us with gold in the wedge; which while destitute of the attractions of fashion and form, is rich as to its substance, and portable as to its size.

In works designed to furnish amusement to the fancy and gratification to the taste, obsolescence of style and inelegance of language may be allowed to constitute a radical defect, and to justify the consigning such works to neglect and oblivion. But in estimating those writings, whose professed object is instruction, which tend to enrich the understanding with knowledge, and to mould the heart to holiness, some other standard must be set up, than that of literary taste: and for the neglect of such writings, some better apology is required, than the mere antiquity of their style; since quaint expressions cannot vitiate the wisdom which they possess, nor can an unpolished phraseology debase the sound divinity which they contain, or the pure and exalted morality which they inculcate.

I may perhaps be censured for affirming, what nevertheless I have found great

Christ. Observ. No. 4.

reason to believe, that the smoothness of style, which has been aimed at by some modern Divines, is injurious to the effect of their writings.—To borrow the observation of a friend; their polished sentences glide over the mind, like globules of quick-silver over the surface of a mirror, taking no hold and making no impression—a thousand instances might be quoted, of writers, who have indulged themselves in rounding their periods, till they have completely deprived them of their point: and it is to be feared, that not a few examples might be referred to, of volumes of sermons, the authors of which appear to have been infinitely more studious of polishing and embellishing their style, than of convincing the consciences, or edifying the hearts of their readers.

It will doubtless be universally allowed, that quaintness of expression is, by no means, to be aimed at, in compositions of the present day. I therefore plead not for the adoption of it by our contemporaries, but for the toleration of it in our predecessors; especially since it does not detract from the substantial excellence of their writings, but even, in many instances, gives point, and force, and emphasis to their sentiments.

That the works of such men as Featley, Bishop Hall, Latimer, Baxter, Owen, How, and Adams, should have fallen into neglect, is a circumstance, which, even if it be creditable to the taste, can do no honour to the judgment or piety of modern times. That the works of these, and the many other excellent Divines who lived towards the close of the seventeenth century, may be more generally read, and more worthily appreciated (especially by theological students) is a wish, in which all will concur, to whom these works are at all familiar. In the examination of these works, some few things will doubtless occur, which a writer or preacher of the present day would deem it inexpedient to imitate: but he will, at the same time, meet with so many admirable examples, of the manner in which texts should be unfolded and applied, of the clearness with which the doctrines of the Gospel should be propounded, and of the energy with which its precepts should be enforced, that before he has

long been exercised in the study of these writings, he will learn to wonder that they are not more valued, and to lament that they are not better known.

To the fastidious contemner of the works of these antiquated Divines, who derides or despises the occasional quaintness of their phraseology, one brief suggestion may with propriety be submitted. Let him examine whether they possess any merits, which counterbalance this single imputed deformity: and if he find, that these works abound in rich imagery, in sublime conceptions, in deep views of human nature, and in clear views of Gospel truth; if he discover in them such various and extensive learning, and such animated piety, as few modern writers display, and all would do well to emulate; then, let him conclude with me, that many of those who labour to multiply new books, on subjects of Divinity, would do themselves more good, and religion more service, if they would study in private, and introduce and recommend to the public, some of the many old books,

which, though long since superseded by later publications, have yet never been excelled. ONATRAMA.

To the Editor of the Christian Observer.

MR. EDITOR,

I WILL be extremely obliged to any of your readers who may be able to direct me to a tract, exposing the errors of the Romish faith, and containing the first principles of the Reformed Religion, expressed in such terms as may be easily understood by a person whom the superstitions of that church have prevented from being acquainted with the Book of Life. In the greater part of the tracts on this subject which have fallen within my observation, the crimes to which that Faith has given birth, and the characters of the Romish priests, have been animadverted on with such acrimony as to prevent the arguments used, from having their due weight upon the minds of persons educated in that Faith, and accustomed to respect with a reverence more than human, their ecclesiastical rulers. E MINIMIS.

## LITERARY DEPARTMENT.

### I. REVIEW OF NEW PUBLICATIONS.

#### XII. FELLOWES'S *Anticalvinist*.

(Continued from p. 174.)

BEFORE we proceed to comment on these opinions of Mr. F. we would remark, that one of the most prominent defects in his system is, the leaving entirely out of view the necessity of Divine Influence. We, who hold the doctrine of human depravity in the strict sense which Mr. F. reprobates, are disposed nevertheless to join with him in maintaining that Christ lays no burden upon us greater than we are able to bear, and that he is no merciless tyrant, who hath told us "to make bricks without straw," or that he hath proposed "a law for the regulation of our conduct, which he knew that a previous sentence of the Almighty had determined us to disobey." (p. 16.) This we should account blasphemy. But yet we scruple not to say, that without the regenerating influ-

ences of God's Spirit, man cannot obey his Maker; nay, that the very desire to obey him proceeds from the same source. "Without me," says Christ, "ye can do nothing," but, "ask and ye shall receive."—Numberless passages from the Liturgy, Homilies, and Articles, might be quoted in proof of this; but why need we multiply quotations, when one may suffice? The 10th Article, which Mr. F. must have several times, solemnly subscribed, states, in direct opposition to his assertions, that "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us that we have a good will, and working with us when we have that good will."



Mr. F. justifies the remark we have here made, as well as gives us a key to unlock his real sentiments, by the very strong and unqualified censure he passes, (p. 3) on those, as a horde of fanatics, who "make Faith, not the fruit of inquiry, but the immediate gift of inspiration." A faith which consists in a bare assent to the truth of certain propositions, without producing any moral change on the heart, (and, according to Mr. F. no such moral change is necessary, *man being born innocent and not disposed to evil*) may, we grant, be the fruit of inquiry *merely*. But the faith which is said to justify the ungodly, to purify the heart, to work by love, to overcome the world, &c. &c. has a higher source. We do not, with Mr. F. deem it a senseless jargon to affirm of this faith that it is the immediate gift of inspiration; on the contrary, we say with St. Paul, verily "It is the gift of God!" Eph. ii. 8.\*

That this is also the opinion of our Church, might be fully proved from the Liturgy; which throughout regards God's spirit as the author of every spiritual gift, and of every Christian grace,† and also from the Homilies. In the first part of the Homily on Salvation, it is declared, that "a true and lively faith is the gift of God, and not man's only work without God;" and in the third part of the same Homily, the faith which is the means of our justification, is said to be given us of God.

Would Mr. F. deem him a fanatic who should thus express himself, or who, taking the language of the Article

\* By using the term "*immediate gift of inspiration*," (which we do not use because we should have chosen thus to express ourselves, but because Mr. F. has rather unfairly employed it), we wish to be understood, not to mean that the influences of God's Spirit supersede in any degree the use of means—the necessity of rational and even diligent inquiry. We consider previous inquiry to be as necessary to right faith as Mr. F. can, but we think ourselves fully warranted in attributing to the Holy Spirit of God, even the disposition to institute this inquiry, no less than its success, and the faith which follows it.

† See particularly the Collects for the 5th Sunday after Easter Tuesday in Whitsun-week, the 7th and 13th Sundays after Trinity, the festival of St. Thomas the Apostle, and for the Communion Service.

already quoted, should say, "I have no power to do good works, (and, of consequence, to believe), without the grace of God preventing me; or, in the words of the 13th Article, should declare, "that works done before the grace of Christ, and the *inspiration of his Spirit*, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ?" If we, who think thus, be fanatics, neither the Apostles Paul, nor Peter, nor James, nor John, nor the primitive Fathers, nor the Compilers of our Articles and Homilies and Liturgy, nor many of their successors of the present day, will escape the charge. We are content to bear it in common with them.

The Articles already quoted stand directly opposed to Mr. F's views on the subject of human corruption. A comparison of them will prove to the most superficial observer, that the affirmations of Mr. F. quoted above from the 15th page of his work, are flat contradictions to the language of those Articles. But the 9th Article is still more explicit on this subject. "Original sin," says the Article, "standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and *is of his own nature inclined to evil*, so that the flesh lusteth always contrary to the Spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation."\* But what says Mr. F.? *The sin of Adam did not vitiate the nature of mankind. His posterity are not born either in guilt or wickedness. They are not born disposed to evil and indisposed to good. They are born innocent.* In support of our view of the case we might quote the whole of the two excellent Homilies, "Of the misery of mankind and of his condemnation to death everlasting by his own sin;" but we shall content ourselves with referring such of our readers to them, as choose to examine with more particularity, the non-conformity of Mr. F. to the doctrines which they contain.

The Liturgy also is no less explicit.

\* See to the same effect the 15th Article.

In the Catechism we are told, that we are "by nature born in sin;" in the Baptismal Service, that "all men are conceived and born in sin;" and in the Collect for the first Sunday after Trinity, we profess, that "through the weakness of our mortal nature, we can do no good thing without thee (God)." All this, if it prove nothing more, will at least prove, that Mr. F. avows and inculcates opinions diametrically opposite to those of which he has solemnly expressed his belief, and by which he promised to be guided in his ministry.

May we not also venture to assert, that his views of the nature of our redemption by Christ, and of the benefits flowing to us therefrom, though not perhaps so broadly opposed to the confessional he has subscribed as those he holds respecting human corruption, are no less radically defective? It is but natural, however, for one, who has such low views of the corruption of human nature, to have equally low views of the blessings conferred on us by the death of Christ. Contrast his sentiments on the subject with the following passages:—

"So pleasant was this sacrifice and oblation of his Son's death, which he so obediently and innocently suffered, that we should take it for the only and full amends for all the sins of the world." "Yea, there is none other thing that can be named under heaven, to save our souls, but this only work of Christ's precious offering of his body upon the altar of the cross. Certainly there can be no work of any mortal man, be he never so holy, that shall be coupled in merits with Christ's most holy act." (First Homily concerning the Death and Passion of our Saviour Christ.) To the same purpose, we might have quoted the whole of the second Homily on the same subject, as well as the third Homily on Salvation, both of which stand opposed, not only to Mr. F.'s whole system respecting man's corruption and redemption, but also to his views of the ground on which the righteous are rewarded, viz. their *having merited* a recompense in a just ratio to their progress in moral goodness. The 11th Article also says,

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and *not for our own works of deserving.*" Christ shed his blood, according to Mr. F. "to render sinners acceptable to God, and heirs of eternal blessedness, on the conditions of their faith, repentance, and sincere obedience." (p. 10.) Allowing, for the sake of argument, that this statement is accurate, so far as it goes, yet it surely affords a very contracted view of the subject, Christ having also by the merits of his death procured for us those very gifts of repentance, faith, and renewed obedience, which we agree with Mr. F. are essential to our salvation. The offering of Christ is not only that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual, (see 31 Art.); but it also restores us to the favour of God and communion with him, gives us access to the Throne of Grace, and procures for us "the inspiration of his Holy Spirit" to cleanse the thoughts of our hearts that we may perfectly love and obey God. (Collect in Comm. Service.) But if farther proof were wanted of the little value which Mr. F. affixes to the doctrine of Christ's Atonement, and of the minute and almost imperceptible space which he allows it to occupy in his system, we may confidently refer to the following hardy assertion, which is repeated, and strongly insisted upon, in the course of his work: viz. that our Saviour's Sermon on the Mount, "contains a summary of every thing which it is necessary to believe or to practise." (p. 13, & 25.) There are several doctrines, however, which our Church deems very essential, nay indispensably necessary to be believed, and to which she requires the subscription of all her Ministers, and which nevertheless do not clearly appear to be contained in this summary. We will instance them. The doctrine of the Holy Trinity, (Art. 1.) The Incarnation of Christ, (Art. 2.) The Resurrection of Christ, (Art. 4.) The Holy Ghost, (Art. 5.) Original Sin, (Art. 9.) The method



of a Sinner's justification before God, (Art. 11.) Baptism and the Lord's Supper, (Art. 27 & 28.) The Redemption of the world by Jesus Christ, (Art. 31.) Does it not then follow of course that all these different doctrines which it would be difficult to deduce from our Lord's Sermon on the Mount, especially if we separate it as Mr. F. does from the Epistles and other parts of Scripture, are regarded by Mr. F. as neither *necessary to be believed nor practised*. We need not remark, that in this respect also, he differs widely from the Church to which he belongs.

But we have still a few remarks to make on Mr. F's. views of future Judgment. His opinion is, that as many as shall *merit* Heaven by their works, shall obtain it, and shall there be rewarded according to their works, while those who are disobedient, are to be punished with destruction; by which he declares himself to mean extinction of being. This last idea is, however, directly repugnant to the plain language of Scripture, which describes the wicked as sentenced to everlasting *punishment*—and as driven to that place where there is “weeping and wailing and gnashing of teeth;” terms which clearly imply actual suffering and not mere annihilation: Nor is it less opposed to the language of our Church. (See the last part of the third Homily on Repentance.) As to his notion of the ground on which the righteous are rewarded, it does not seem to be very consistent either with Scripture or reason: As little does it accord with the following sentiments. “We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith and not *for our own works or deservings*.” (Art. 9.) Again, “Albeit that good works, which are the fruits of faith, and follow after justification, *cannot put away our sins and endure the severity of God's Judgment*, &c. (Art. 12.) It would be endless were we to quote all the passages in the Homilies which go to prove this point.

In Mr. Fellowes's second sermon (on Faith) there are not so many things to object against as in the first; but it

is radically defective in not pointing out the source whence Faith and every grace is to be derived. According to our church, they are procured for us by the merits of Christ's obedience and passion, and communicated through the sole agency of the Holy Spirit. We perfectly agree with Mr. F. that Faith, if it be inactive, if it do not shew its practical efficacy in the conduct is dead, and good for nothing, and that whoever has a right faith in Christ will not fail to shew it by obedience to his laws. Genuine faith “can only be known, and it may always clearly be known by its effects.” “A bad living Christian cannot be a sincere believer.” “The more sincere and steadfast a man's faith is, the more holy will be his life.” “To profess Christianity, and yet not to live as becomes Christians, is only to increase our condemnation.” (p. 20, 21.) *O si sie omnia!*

We should probably, however, differ very widely from Mr. F. as to the extent of the effects which are necessary to evidence the reality of faith. Mr. F. thinks all our duties are summed up “in one comprehensive maxim which tells us to do unto others as we would that others should do unto us.” (p. 21) In this summary we have the first and great commandment, the foundation also of the other, strangely omitted by Mr. F. The supreme love of God has however generally been thought by the most able divines a highly important and essential ingredient in Christian morality. What becomes, may we not further ask, on this plan, of purity of heart, spiritual-mindedness, devotion, humility, moderation, and those other graces, the exercise of which is chiefly confined to our own breasts; but which are indispensably necessary to prove the genuineness of our faith; and which are also the real, though hidden sources of a life abounding in active goodness? The fruit of the spirit, in other words the evidence of our faith, according to St. Paul, is “love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.” (Gal. v. 22.) What place these various graces would hold in Mr. F's scheme, either of divinity or morality.

it is impossible to conjecture since he so carefully excludes from other parts of his system almost every thing that is peculiar to Christianity.

The review of this work has already far exceeded our limits, otherwise we should have been induced to comment on some other expressions almost as reprehensible as any we have already noticed; but we trust we have said enough to guard our readers against the poison of Mr. F's. principles, which we scruple not to say are very nearly allied to the Socinian heresy. The rejection of the doctrine of man's corruption, of atonement for sin, of the influences of the Holy spirit, of the reality as well as the eternity of future *punishment*, and of salvation by grace, is common to his and the Socinian system. They both unite in depreciating the writings of the Apostles, and insidiously extol the preceptive parts of the writings of the Evangelists, that they may more effectually disparage the other portions of the sacred volume. The resemblance is undoubtedly a striking one.

The subject of our present animadversions was reviewed in the *Anti-Jacobin Review* of Dec. 1801. We think it right to notice this circumstance, particularly as the conductors of that work have endeavoured, by their strong commendation, to give to the heterodox sentiments of the writer all that currency which the considerable place they hold in the public estimation enables them to do. "We give Mr. F. very great credit," say these Reviewers, "for the two discourses, &c." And having made several extracts from the work, they add, "After these quotations any farther recommendation of those discourses would be superfluous." Their praise however, though thus warm, is not absolutely unqualified. "We cannot," they say, "in justice to the public close our critique without hinting, *that one or two opinions occur (particularly in the 15th page) not strictly orthodox:*" And with this gentle rebuke they dismiss the pamphlet. Our readers will judge after the exhibit which we have made of Mr. F's. work, whether it merited the praise

bestowed upon it by these Reviewers—or whether they have in this respect acted up to their professed purpose of guarding from contamination the valuable doctrines of our Church. We apprehend they have been off their guard in this instance, and have been betrayed, by their Anti-Calvinistic prejudices, into the support and propagation of sentiments more befitting a disciple of Priestly than a true son of the English Church. Why should the name of Fellowes, with its various adjuncts, make opinions palatable to them, which from the pens of Priestly, Belsham, or Lindsey would have met with their most marked reprobation? Where is the boasted fidelity and impartiality of this work, and where its veneration for the constitution of the Church, of which the Articles here so shamefully and unblushingly opposed form a main support?

But we must now return to Mr. Fellowes. One great object of his work seems to be to shew, that those who are the subjects of his attack abuse the doctrines of the Gospel to immoral purposes, while his own views of them have a directly contrary tendency. He dwells *much* upon the pure morality which the Gospel teaches, making it indeed to constitute the whole of Christianity; for with him the Gospel is nothing more than a rule of life; and the heavy charge which he brings against those whose views differ from his own is, that they sap the foundations of morality. Doubtless Mr. F. has not forgotten a passage in our Saviour's Sermon on the Mount, which recommends it to us, before we attempt to pull the mote out of our brother's eye, to cast the beam out of our own. He has not been sparing of accusations of immorality. His charges are severe and reiterated. Disloyalty to the moral government of the Gospel is attributed by him to whole bodies of men, though he adduces no proof to support his assertion. Surely it becomes him, who thus sets up for the public censor of the immorality of other men, to be careful that, in his own conduct, there be nothing which shall justly expose him to censure.



Is this Mr. F's case? We have, indeed, no means of judging but what the work, now under review, affords us; and if we were to judge of him by what appears there, our opinion of his actual progress in attaining those qualities which he professes to value so highly, would not be very favourable to him. He talks much, it is true, of meekness, kindness, and benevolence (p. 12), but we see little of either in his book; but on the contrary, much petulance, flippancy, and illiberality. He talks much also of integrity, truth, uprightness, moral goodness, self-denial, purity, fidelity to promises and engagements, &c. &c. (p. 12, 14.) But suppose one were to ask him how he could reconcile to a high regard for any of these last-mentioned qualities, *the subscribing of Articles* which he directly impugns; or the professing himself a minister of the Church of England, while he not only does not think it necessary to believe and practise what she enjoins, but holds and propagates opinions subversive of her doctrines; would he not be at some loss for an answer capable of satisfying a conscientious man? Does he recollect the terms of his Ordination Service? Did he not solemnly declare, that he willingly & *ex animo* subscribed the Thirty-nine Articles of the Church of England? If he plead in excuse, that his views have changed since that time, and that the dogmas of Socinus are become more congenial to his mind than the more scriptural tenets of the Church of England, yet can *he* be said to act honestly or faithfully to his engagements who retains his preferment and rank in a church whose dearest interests, though paid to maintain them, he scruples not to betray? Without pretending to say that the Church of England is right and Mr. F. is wrong in their opinions considered in themselves, (that not being the point at issue) yet it is plain that they differ *toto cælo*, and that while Mr. F. participates in her endowments, he is, not covertly but openly, sapping the very foundations on which she stands.

We shall close this long article with an extract from the Bp. of Lincoln's Elements, which we hope will make

its due impression on such characters as Mr. F. and either bring them back to their allegiance to the Church, or shew them the necessity they are under if they would retain the reputation of purity, integrity, and fidelity to which they aspire, to "quit their office for their errors sake."

"All persons when they enter into holy orders," says this Prelate, "or are admitted to any ecclesiastical curacy or benefice, are required by law to subscribe those (39) Articles, with a design that those who are employed in the ministry of our Established Church, whether as Curates or Incumbents, *should unfeignedly believe the truth of the doctrines* which they contain."

"I do willingly, and *ex animo*, subscribe to the Thirty-nine Articles of the Church of England, is the indispensable form of subscription, and therefore it behoves every one before he offers himself a candidate for holy orders to peruse carefully the Articles of our Church, and to compare them with the written word of God. If upon mature examination he believes them to be authorized by Scripture, he may conscientiously subscribe them; but if on the contrary he thinks that *he sees reason to dissent from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment*, should induce him to express his assent to propositions which in fact he does not believe. It is not, indeed, necessary that he should approve every word or expression; but he ought to believe all the fundamental doctrines of the Articles, all those tenets in which our church differs from other churches, or from other sects of Christians. He ought to feel that he can from his own conviction maintain the purity of our established religion, and *sincerely and zealously enforce those points of faith and practice*, which our church declares to be the revealed will of God. This appears to me *the only just ground of conscientious subscription to the Articles*, and let it be ever remembered that in a business of this serious and important nature, no species whatever of evasion, or subterfuge, or reserve, is to be allowed, or can be practised without imminent danger of incurring the wrath of God. The Articles are to be subscribed in their plain and obvious sense, and assent is to be given to them simply and unequivocally. Thus only can a person offer himself at the table of the Lord as his minister with safety; thus only can he expect to receive the divine blessing upon that course of life to which he then solemnly devotes himself."

It can hardly be necessary to observe, that the same principle which forbids a man to sign articles which he does not believe, compels him, in the event of his changing his opinion after having signed them, to resign that situa-

tion in the Church which he obtained in consequence of his subscription.— And upon this principle several have acted who, like Mr. F., have dissented from the doctrines which they had previously subscribed, and whose integrity and uprightness we cannot but highly respect, while we blame and deplore their errors.

---

XIII. *Letters on the most important Subjects, addressed to a young Man on his first Entrance into Life; and adapted to the peculiar Circumstances of the present Times.* By the Author of "A Tale of the Times." 3 vols. 12mo.

To guard the inexperienced against the dangers of a world of temptation, and to mould the manners of the young into virtuous purity, is a labour of love which rarely loses its reward. Authors who have treated on education, and endeavoured to store the minds of those who are just entering on the business of life with useful knowledge, have received a very marked attention from the public. Their labours indeed are important, and their influence may be extensive; but great effects are to be expected only from the combination of great qualities. A thorough knowledge of the human heart as indefinitely varied by outward circumstances or inward affections, a judgment prompt in separating what is practicable from what is visionary, and candour that is resolved to be of no party but is ready to bow submissively to truth wherever found; such a combination may ameliorate the moral character of multitudes, and extend a benignant influence beyond the present race of men.

But the spirit of system is the grand enemy to all improvements in education. By its magic power it distorts facts the most stubborn, and warps even experience to its own purpose, till truth and error are so intimately blended that it requires more sagacity than falls to the common lot of readers to analyze the mass—to choose the good and reject the bad. Sober reasoning on this subject, although founded on the most erroneous principles, need not excite much alarm; for few, inclined to follow a series of argumentation, would fail detecting some

fallacy, sufficient to invalidate the whole scheme. But when a vigorous imagination displays the attractive graces of composition, the careless are allured to adopt any romantic suggestion of high promise with precipitancy, as if every expected advantage would be lost by assuming time for deliberation. Difficulties soon alarm these experimentalists, and indolence induces them to abandon what, if practicable, must be troublesome not to say dangerous. Apathy frequently succeeds the effervescence of admiration: Hence education is often entirely neglected, when one effort, which there was no well grounded reason to expect would succeed, has failed. But supposing that even after such a disappointment, due attention is paid to this important affair, can that time be retrieved which has been lost at a period of life when every hour is peculiarly valuable? Or can prejudices be eradicated, which are apt to strike deep, in proportion as they are noxious, into the tender soil of young minds. Caution is never more wanted than when parents are choosing a plan which may influence the happiness, and decide the future character of their children. Infinitely better would it be for them to pursue the track beaten for ages, than to strike into serpentine paths, pleasing to the eye yet concealing their course, which may lead to principles infidel or even atheistic, and to practices abhorrent to reason and hostile to society.

For these observations no apology need be urged to those who are acquainted with the prevailing rage of recommending new experiments in tuition, and that eagerness for adopting whatever has proceeded either by direct or circuitous channels from the foreign fountains of moral innovation. Error, however, is not meant to be defended; but surely propriety, experience, and truth, may claim some respect, when nothing can be urged against them but antiquity.

It is with much satisfaction that we find our sentiments on many important points relating to education, and the conduct of young men, on their first entrance into life, corroborated by those of the observant lady, whose work we are



about to review. Whilst the warmth of her maternal feelings, and the eloquence of her language will fix the thoughts of the giddy, or rouse the supine, the justness of her censure on passing follies, and the soundness of many of her principles of action, will merit the commendation of the prudent, and receive the co-operation of the virtuous.

Mrs. West, whom we are authorized to consider as the author of these letters, informs us that her circumstances would not permit her to give her son the advantages of a regular education; but that many have endeavoured to lessen her regret by representing our public schools, and universities, as the seats of dissipation and vice. (Vol. I. p. 55.) However she may acquiesce in this consolation of her friends, yet she eagerly vindicates these seminaries from the virulent attacks of the enemies of our establishment. It is with profound regret that every well-wisher to his country sees the vice which prevails in the two universities; but it cannot excite surprise in any who know the nature of the human heart, particularly in the heyday of youth, and who are aware that as the time of admission has been postponed to the verge of manhood, an university is considered as an introduction to the world, and is actually become an epitome of it. Since learning can no longer be enforced by flagellation, many will gratify their indolence, and brave the shame of gratuitous ignorance. Masters, tutors, presidents, proctors, and a long list of vigilant guardians, have long deemed the severity of scholastic discipline useless, and seem agreed to be satisfied if no glaring violation of decency comes under their cognizance. Indeed where offices for the preservation of good conduct are annual, as in the case of proctors, no uniform system of discipline can be pursued. Regulations may be established one year which will be disregarded the next; and it is well known, that every deliverance from coercion is the signal for increased extravagance and riot. But great as allowedly are the evils attendant on public education, little fear need be entertained, lest many should prefer to it that plan of early emancipation, generated by meta-

Christ. Observ. No. 4.

physic dotage, which this author has so ably exposed.

Although we feel the strongest gratitude to our ancestors for their munificence in endowing colleges, yet we cannot think it necessary to compliment them, (Vol. I. p. 40.) by preferring the method of living usual in their times, to that of the present day. And if persons in the middle ranks of life were formerly contented with a kitchen and a hall, (Vol. I. p. 93.) is it requisite or expedient that those in similar situations, should now forsake their eating and drawing rooms? Should Mrs. W. prevail upon her readers to mortify themselves by forsaking the most comfortable parts of the house, she might also unwittingly injure a numerous body of her own sex, who would no longer be needed as servants, when their employment would be taken away. Not only customs and manners are changed, but the very texture of society is altered. The nearer we approach the state of vassalage, the more distinct are the orders of people, and the less danger is there of one-rank encroaching upon another. But when all servants, except those employed in husbandry, feel themselves so perfectly independent as to be able to quit their places at a very short warning, they will not always see the necessity of that ready submission which is essentially necessary to domestic comfort, especially when superiors and inferiors become constant associates.

Nor should this be solely attributed to the general spirit of insubordination, which our author considers as the prevailing characteristic of the present times. For every age, as she observes, has done something to ameliorate society; and particularly the state of the poor, with respect to personal liberty. When the indigent were dependent on the monasteries for support, and afterwards on the alms of their respective parishes collected every Sunday at church, they could not possess the same freedom of action, as when a provision, in case of necessity, was secured to them by law, which they might with facility claim as a right. If the poor during the last twelve years have occasionally allowed their imaginations to be heated by prin-

2 I

ciples which seemed to promise them mighty advantages, we are rather to wonder that they have acted with so much general sobriety, than that they have been surprised into some acts of intemperance. When goaded by famine, few, except those who are restrained by a strong sense of religion, have sufficient self-command to resist the temptation of making some effort, to satisfy the cravings of nature, which justice will not warrant. For our poor laws, it must be acknowledged, are frequently unequal in their operation, and do not always afford to the needy "a subsistence proportioned to actual want." Few, therefore, acquainted with the administration of parochial relief, can agree with Mrs. W. in supposing that this legal aid renders the "situation of the British peasant happy and enviable to a degree unexampled in the history of other nations." As the poor rates have increased, so also have the miseries of the poor, and this evil will subsist in full force till the price of labour be accommodated to the price of bread.

In Mrs. W's. defence of the Crusades, (Vol. I. p. 209,) there is a certain quixotism, which is scarcely consistent with humanity, when it is remembered that the principal nations of Europe were exhausted of their treasure, and two millions of lives were lost in these mad expeditions. But the attempt to palliate, if not to justify the slave trade, (Vol. I. p. 199,) is an effort of an hardier nature. Accurate information, respecting the state of the negroes in their native country, is not difficult to be obtained, and ignorance on this point, when it is voluntarily made the subject of discussion, is not less inexcusable than misrepresentation. Africa, it is allowed, is most wretched; but can any physical reason be assigned why it should be so above the other quarters of the globe? May not a great part of the misery it endures, be traced to the abhorred trade in human blood? It is asserted that "famine, the consequence of continued hostility and unskillful cultivation, frequently reduces free men to the deplorable necessity of surrendering their liberty; and as the country in its present state cannot support its inhabitants, they must either emigrate or die." But

cannot Mrs. W. perceive that this famine originates from insecurity of property? And that this deplorable necessity of bartering liberty for bread, is owing to slaves being valuable articles of traffic with the foreign merchants? The continued hostility must principally be attributed to the hope of acquiring captives; and the unskillful cultivation naturally results from the despair of reaping the fruits of labour. When therefore both life and property are insecure, exertion must be languid, and ingenuity principally employed in concealing whatever might attract the avarice of the powerful. It may possibly be granted, that the Africans, in our colonies, are happier than in their own country; this, however, is no palliation of the enormity of the slave trade, which oppresses Africa with excess of wretchedness. But there are few natives of these devoted countries, who would not rather endure the evils to which they have been familiarized, than flee to those which are unknown. Even the chance of escaping the dire calamities of war and captivity would probably preponderate against the certainty of security and gentle treatment, under a foreign master. It is no proof of their happiness in the West Indies, that the negroes often do not desire to revisit Africa, where they conceive, after a long absence, they might find themselves in a land of strangers, and liable to a repetition, possibly with cruel aggravations, of all the wretchedness which they formerly endured.

But the events now passing in the West Indies sufficiently evince their love of freedom, and discontent with their degraded state of being.

After having directed her son's attention to many important moral and political subjects, Mrs. W. in a more systematical manner endeavours to unfold the nature of religion, to enounce its doctrines, explain its precepts, and enforce its duties. But laudable as her exertions in the investigation of truth, and impressive as her exhortations to piety are, we cannot always subscribe to her conclusions, or deem her representations to be founded in candour, or warranted by justice.

The enemies of establishments, it is asserted, affirm, (Vol. I. p. 227.) "that



modes of faith are immaterial; and that, provided we act well, we shall never be called to account for speculative notions." Were this the case, the Dissenters would scarcely possess a plea for separation from the national Church, one mode of faith, on their own principles, being as efficient as another, and the only allowable subject of contest, who should most excel in all virtue and godliness of living. But a slight acquaintance with the tenets of the Independents, and Baptists, general and particular, would have corrected such an error, no denomination of Christians contending more warmly than these for what they think sound doctrine. If Unitarians, or even Quakers, sometimes declare that modes of faith are indifferent, an exception in favour of their own must be implied, for they always tenaciously defend them, and never waive a contest through complaisance to a pertinacious adversary.

Nor is this author more correct in stating the subjects of difference between some strict persons in the establishment, who are designated sometimes as Calvinists, and sometimes as attendants on Gospel preachers, and those more liberal members of the Church whose cause she espouses. The former are said to object against those of the clergy, whose opinions do not coincide with their own, that they enlarge not on mystical points, which are to overbalance the obligation of moral duties; to require at the same time perfection in their pastors; and to deny the use of elegant amusements. (Vol. I. p. 316.) There is an inconsistency in these charges. For if mystical points overbalance the obligation of moral duties, the meaning, it is to be presumed, is, that moral duties are unnecessary to be performed by him, who is under the Gospel dispensation. Why then do these persons require *perfection* of their pastors, unless they think *all* the moral virtues necessary to the completion of the Christian character? or why do they lay restrictions upon themselves or others, by denying the lawfulness of elegant amusements, which in themselves, it is taken for granted by Mrs. W., are harmless? It is avowedly, because these amusements are thought

not only likely to draw the affections from heavenly to earthly things, but to lead into temptations to break the moral duties. Persons belonging to the establishment, holding such a compound of folly and wickedness, happily have never fallen under our observation, nor did we know that such heretics took shelter within the pale of the Church. Mrs. W. we charitably hope, and sincerely believe, has given too easy credence to the specious tale of controversial rancour. If some scattered individuals, loquacious in proportion to their ignorance, affect to discuss the most abstruse points of theology, and to explain mysteries which cannot be penetrated by human intellect, let not their folly be attributed to the whole congregation of which they are members; or their opinions, which may be no more than idle speculations, be construed into Antinomian licentiousness. Doubtless there are many individuals to be found, who speak of faith in terms which are very reprehensible, because liable to misapprehension, and who seem from their modes of expression to undervalue holiness of life. But as it is an acknowledged maxim, not to argue against principles from consequences which are disallowed, so when the persons in question invariably declare that the fruits of righteousness must appear to prove the genuineness of their faith, they ought to be acquitted of evil intentions, however they may be justly chargeable with verbal inaccuracy.

That the whole class of people in question have clear ideas of the Christian doctrines, it would be folly to assert, because impossible to prove. Yet if it be allowed that the precision of ideas is justly measured by their producing their proper effects, it may safely be concluded that Mrs. W. is not justified in her general assertion, that the attendants on Gospel preachers have not clear ideas of the doctrines of Christianity. Granting that many of them are ignorant of what they profess to know, and that some are even hypocrites, yet where will she discover any set of people more constant in their attendance on every divine ordinance, more eager for religious instruction, more studious of the Scriptures, more

useful in their social capacity, and more blameless in their general conduct, than these objects of her contempt? While such are scarcely thought deserving the name of Christians, well may the complaint be repeated, that there is less religion in the present than the past generation.

Some of the clergy, who hold these opinions to which our author has avowed her unqualified dislike, have been treated by her with much severity. Uncandidly assigning base motives for their conduct, and begging the question, which required the strictest proof, she asks, "Can either humility or modesty exist in that man's bosom who triumphs at perceiving an importance annexed to his own crude extemporaneous effusions, which is denied to the most elaborate compositions of men as highly celebrated for wisdom and learning as any of whom the annals of our country justly boast?"

A preacher, desirous of impressing his hearers with the importance of what he utters, naturally rejoices when he succeeds in his endeavours, and may even be said to triumph while anticipating the beneficial consequences, which will result to those who cordially embrace the momentous truths of Christianity. This benevolent satisfaction may be mistaken by strangers for the complacency of vanity, which, in the minister of the humble Saviour, will ever excite disgust, and merit the severity of censure. But without the clearest conviction of delinquency it is not fair to condemn. Many circumstances sometimes concur to give a preacher, of any description, the appearance of pride, when the reality is far from him; his positive assertions, when proofs, which all know not had been before given, would seem more befitting; his expression of the dignity attached to his office, that he may excite more reverence for his words; and his authoritative tone when pronouncing the commands of his master, will by many be deemed incompatible with humility. An extemporary preacher, moreover, having no power to revise expressions which are too strong or of doubtful meaning, is more particularly exposed to these and similar charges,

unless he possess the qualifications which Bp. Hoadley attributes to Dr. Clark; "a certain strength and coolness of head, which cannot easily be surprised or deceived, and a certain faculty of expression, which is hardly ever at a loss for plain and proper words." Admitting, however, that in "extemporaneous effusions, a crudeness of thought, and a coarseness of language, may sometimes confuse the ignorant, and disgust the learned;" yet do not an earnestness of address, a warmth of description, and a plenitude of scriptural knowledge, frequently atone for these faults, by rousing the impenitent, confirming the weak, and settling the strong? Sermons, logically regular and studiously neat, fall on the ear of the vulgar, like the sounds of musical chords, and leave no trace behind. Their fault is being elaborate, they are not level to the capacities of the grand mass of people, who, children of a larger growth, require the plainest style, and the simplest arrangement. These advantages may undoubtedly be attained, in our opinion, with far more certainty by written than extemporary sermons, for the first thoughts, though the most vivid, are not always the most perspicuous, and presented in the most intelligible words. But in a comparison of two extremes, if a decision be given in favour of one, it does not follow that the medium ought not to be preferred to either. Candid persons, however, abjuring theory and prejudice, will be biassed by facts only, and reserve their approbation for that method of preaching, which produces the greatest possible good, with the least inconvenience.

(To be continued.)

#### XIV. Mr. OVERTON'S *True Churchmen* ascertained.

(Continued from p. 172.)

#### CHAP. VI.

*Mr. Overton prosecutes his inquiry with regard to the doctrine of JUSTIFICATION,*

AND after stating the importance of this doctrine, and remarking that we have the most determinate conclusions of the Church upon it, since it formed a principal subject of controversy be-



tween the Romanists and the Reformers, observes,

The charge, in respect to us, is, that we ascribe too much to *Grace*, to *Christ*, and to *Faith*, in this matter, and too little to Good works, to comparative Innocence, to Reformation, and other performances and conditions, on the part of man. We cannot, however, with our views of Scripture, and of man's native powers, relax on the point. Our uniform doctrine is,—“That we are justified by *faith only*,” and “*only for the merit of our Lord and Saviour Jesus Christ*.” And we think that we adhere most punctually to the church in these opinions. But this is the subject of our present investigation. (p. 179.)

The author proceeds to compare the views of his opponents with those of the Church, under the distinct heads of the *Nature of Justification*, the *Nature and Province of Justifying Faith*, and the *Means by which Justification is obtained*.

With regard to the NATURE of JUSTIFICATION, Bp. Watson, Dr. Hey, and Mr. Daubeny, are referred to, as holding the doctrine of a *first*, and a *final* justification; the first being considered by them to mean nothing more than admission into a Christian society. The author maintains, however, that no such distinction can be found in any of the legitimate writings of our Church; and proceeds to argue on the same ground against the notion, that Baptism is synonymous with Justification; supporting his sentiments by a decisive extract from Hooker. (p. 179—181.)

Bp. Watson, after Bp. Fowler, Dr. Balguy, and Mr. Ludlam, are referred to, as confining justification wholly to the *pardon of sin*, and as often explaining this in such a way as to mean little more than our reformation; and the latter in particular asserts, that the justification of a sinner in the court of heaven is “*utterly impossible*,” that he can only be *pardoned*, and not *acquitted*. In opposition to these opinions the writer quotes the Articles and Homilies, which affirm in various places, that we obtain by Christ both *pardon* and *righteousness*; and then confirms the doctrine of Christ's righteousness being imputed to us in justification, by quotations from the confessions of the martyrs in Queen Mary's days, and from Nowell and Cranmer, to which he

adds some remarkable passages from Latimer, Lord Bacon, and Hooker, which are very explicit in support of the same views. And yet Mr. Polwhele considers this doctrine as “*absurd, dangerous, impious*,” and “*blasphemous*!”

Mr. Overton further argues, that in the view of our Church, sinful men may be “*honourably acquitted*,” since, the justice of God being fully satisfied by Christ, there is, in this method of acquitting sinful men before God, “*neither any impeachment of the honour of the Judge, nor any remaining suspicion attached to their own characters*.”

The author then proceeds to consider the NATURE AND PROVINCE OF JUSTIFYING FAITH. In stating his own sentiments, and those of his friends, he says, in the words of the Homily on Salvation, the right and true Christian faith

“*Is, not only to believe that holy scripture, and all the aforesaid articles of our faith are true, but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation by Christ: whereof doth follow a loving heart to obey his commandments*.” And then he adds, It is a *cordial belief of God's testimony, and a reliance on his promises*. But the grand scope of these, revelation throughout, are, “*the record which God hath given of his Son*,” and the promise of “*the gift of eternal life in him*.” Justifying faith, therefore, especially implies, a receiving with interest and approbation, “*the witness of God which he hath testified of his Son*,” and “*a sure trust and confidence in God*” for salvation through Christ Jesus.

This faith, we maintain, is as *distinct* from love, good works, and obedience in general, as a tree is from its fruit; but, that it is *inseparably connected* with these graces, and *always productive* of them.—And, the way in which it justifies, is, not as possessing any *merit*, but “*as the only ordained mean and instrument by which we thus receive, apprehend*,” and “*apply to ourselves the fruits and merits of Christ's death*,” or, as Bishop Horsley expresses it, “*because it is the first principle of that communion between the believer's soul and the divine Spirit, on which the whole of our spiritual life depends*.” (p. 188, 189.)

“*Very different*,” says the writer, “*are the notions of our opponents respecting faith*.” This discordance he endeavours to prove by quotations from most of the writers already mentioned; some of whom represent faith as strict-

ly implying no more than an *honest principle*; others, merely an *assent to the truth of Christianity*; while others maintain that it justifies not as it unites us to Christ, or is the instrument through which we apply his merits to ourselves; but as it implies true holiness in the nature of it, and includes the other evangelical graces as constituent parts of it. But that the Church means by justifying faith more than a *mere assent to the truth of Christianity* appears, the author says, from the definition just quoted; and that she considers this faith as *perfectly distinct* from love and obedience, and yet *always productive* of them, he says, is equally clear, because she teaches that they *proceed from and follow* it.

Mr. Overton confirms these sentiments from various parts of the Homilies, from the writings of Cranmer and Nowell, from the Confession of the Bishops and Martyrs, and from the Augsburg Confession; and, as to the MANNER in which Faith is directly concerned in our justification, he also quotes the Homilies, Nowell, Bp. Jewell, and Hooker, to shew that they regarded it as the "mean," the "instrument," whereby we lay hold of, and are united to Christ.

He then produces similar quotations to prove, in opposition to Mr. Ludlam, that our Church maintains the reality of a spiritual union between Christ and true Christians, and asks how these sentiments of the Church, concerning the nature and province of Justifying Faith, can be reconciled with their ideas on the subject, who are confident we may be good Christians, and sure of heaven, *whatever be our persuasions*; or who represent this faith as consisting *only in an honest principle*, or in a *barren assent* to Christianity, or as implying *both belief and practice*, and as *justifying only as it thus comprehends obedience in its nature*. (p. 198.)

"But our principal inquiry on this head," says the author, "yet remains; namely, through what MEANS, or on what ACCOUNT, we obtain Justification before God." (p. 198.) And here he argues from the XIth Article, that the plain doctrine of the Church on this point is, that "*Christ only is the meri-*

*torious cause of our Justification, and that Faith only is the mean by which we apprehend, and apply, and become interested in his merits for this Justification.*" (p. 199.) In proof and illustration of this position, he enters upon an analysis of the Homily on Justification, which is known to have been written by Cranmer, and is allowed by Dr. Hey to express "these things fully and clearly," and wherein Bp. Horsley testifies "these doctrines are delivered with admirable perspicuity and precision;" quoting also other Articles and Homilies, as well as the writings of many of the Reformers, to which references have been already made. He likewise refers to Bp. Horsley as testifying "that man is JUSTIFIED BY FAITH, WITHOUT THE WORKS OF THE LAW, WAS THE UNIFORM DOCTRINE OF THE FIRST REFORMERS," and to Bp. Warburton, as asserting that the redemption of mankind by Christ, "together with its consequent doctrine of JUSTIFICATION BY FAITH ALONE, were the great *gospel-principles* on which PROTESTANTISM was founded." (p. 207.)

Mr. Overton proceeds to shew, from the *concessions* of the persons whom he opposes, that they cannot reconcile all this with their notions upon the subject. With respect to the boasted adherence of his opponents to the doctrine of the Church, he endeavours to point out the absurdity of this pretension in those who hold the Socinian notion of two justifications, and that all the justification attainable in this world is synonymous to baptism, or our admission into the profession of Christianity; and, having quoted Dr. Carr, Mr. Clapham, Dr. Hey, Mr. Daubeny, Mr. Nelson, Mr. Fellowes, and Mr. Benson, as explicitly including *our own works* in the matter of justification before God, he asks,

How can any persons, endowed with ordinary integrity and discernment, who use this language, pretend to agree with the standard writings of our Church? If it is not clear from the above extracts, that all MERIT, DESERT, and WORTHINESS, on the part of man, in all senses, is there excluded, in respect to his acceptance with God, there is certainly no meaning in words. (p. 212.)

He further affirms, that a large class of these professed adherents to our Ar-



ticles, depart from them so widely as even to teach the doctrine of Justification by Works; and to maintain, *that faith in the merits of Christ supplies the defects of our obedience*; and in proof of this he refers to many of the writers already mentioned.

After stating the doctrine of the most orthodox of these divines, at their most orthodox moments, to be that we are justified *by faith and good works together*, or, as they express it, that faith and good works are the *conditions* of our Justification, and quoting upon this subject, Mr. Gray, Mr. Foley, Mr. Daubeny, and his great oracle, Bp. Bull, Mr. O. thus closes this important inquiry:—

But is this indeed the doctrine of our Church? Is this language congenial with what we have produced from her writings on the subject? Surely it must require no ordinary courage to maintain this. If her doctrine indeed is, that we are thus justified *by faith and good works*; or that faith and good works are thus the *conditions of justification*, is it not very strange that in none of her express writings on the subject she should have affirmed this? And is there a single expression that sounds like it, or that can be fairly construed into it, either in her Articles or Homilies on the point? Let the Advocates of the doctrine produce it. On the contrary, does she not in the most explicit, uniform, positive, and earnest manner, *reject* this system, and maintain the very opposite one? In respect to *merit*, she places, we have seen, Faith and Works precisely on the same footing; and ascribes this, wholly, in all senses, to our Redeemer: and then, when treating directly on the *means*, or *condition*, or whatever it is called, by which we obtain justification, she says, “It is BY FAITH ONLY;” “by faith WITHOUT WORKS;” by faith as it is perfectly distinct from obedience to the law, namely, “as it directly sends us to, and embraces Christ.” She affirms, expressly and repeatedly, that in this act of approaching the Saviour for justification, “we must *forsake*, or leave behind us, all our supposed good virtues;” “that we must not do good works to the *intent to be made just* by doing of them;” that whatever *good works* are joined *with faith* in every man that is justified, “it SHUTTETH THEM OUT FROM THE OFFICE OF JUSTIFYING;” that “however *good works* and *faith* be present together in him that is justified, yet that THEY JUSTIFY NOT ALL TOGETHER.” She shows, that she considers it as impossible for good works to be a *condition* of justification, as it is for the effect to precede its cause, by constantly representing these works as the *fruits* and *effects* of justification.

But we must not here repeat the whole body of her evidence to the same purport. Enough must have been said to convince all impartial judges, that even this most favourable ground of our opponents is not fairly tenable; and that on this most important of all doctrines, they do not, as they would pretend, teach, as it is taught in the standard writings of our Church, and was taught by our Reformers.

Whether regard is had to the *nature* of justification, to the nature and province of *justifying faith*, or to the *means* by which justification is obtained, their *deviation* from this acknowledged standard, and our *strict adherence* to it, are thus equally conspicuous.—Our position therefore, we conceive, is again established on a double basis; and *that* of our opponents doubly overthrown. But whether our premises warrant this conclusion; or whether, at any rate, our claim to Churchmanship on this point is not the best founded of the two, let every competent judge decide. (p. 218, 219.)

#### CHAP. VII.

THE author pursues his investigation in respect to the doctrine of GOOD WORKS, or Christian morality, vindicates the tenets of his friends on this head, which is one, he remarks, on which they are supposed to be most vulnerable; the most frequent charge against their system being that it depreciates good morals. But he contends, that it is as absurd to conclude that they either deny the necessity, or under-rate the value of good works, because they exclude them from the office of justifying, as it would be to assert that they denied the necessity, or depreciated the value of our eyes, because they maintained that these cannot perform the functions of the hands. If it were true that their doctrines, in their natural tendency and effect, encouraged men in sin, no reprobation, he thinks, could be too severe for them. His business, however, being merely to investigate, not to vindicate, the doctrines of the Church, and to shew whose opinions most resemble them, he quits this point, and proceeds to state what the standard or rule of morality is which she prescribes; viz. the whole moral law of God, from an obligation to which she allows *no Christian man to be free*. This law she considers as comprising the duties of supreme love to God, and devotedness to his service, as well as

the duties which for his sake, and in obedience to his command, we owe to our neighbour. She insists not on outward and partial obedience, but on a conversion of the heart to God on an uniform respect to every commandment.

In short, the morality which our Church requires, is, an exact conformity of heart and practice to the holy will of God as revealed in his word; or, that "we be made like the image of his Only-begotten Son, Jesus Christ." (p. 224.)

That the subjects of his vindication perfectly accord with the Church in this view of the matter, Mr. O. endeavours to shew by various quotations from their writings; and he defies any one to disprove his statements. Their opponents, on the other hand, whose words are as usual adduced in support of his assertions, are represented as substituting *sincerity* for *perfect obedience*, and as teaching that the new covenant furnishes a *new and more lenient rule of morals, softens the rigour of the law of works, and admits of a defective obedience*. The renovation of the heart, which our Church considers as essential to Christianity, he states them to be so far from inculcating, that they commonly treat it with ridicule and contempt; and as to the *immediate duties* of the *first table* of the Law, they either make little account of them, or they consider all zealous regard to them as a mark of enthusiasm. "The *relative duties*," says one, "are of all the most indispensable." "Too much," says another, "is made of faith and devotion." "The highest offence," observes a third, "men can possibly commit against God, is, to hurt themselves." "The happiness of men is the end and the measure even of our duty to God;" (p. 236.) thus making the first and great commandment a mere subsidiary to the second.

But taking the matter on their own grounds, and confining his view to the second table of the Law, Mr. O. maintains, that their claim to superior strictness of morality must be relinquished; and he supports his argument by a detailed comparison of the sentiments of each party respecting the duties we owe to ourselves, as temperance, soberness, chastity, &c. and those which re-

spect our neighbour, as loyalty to the King, and subjection to Government, the duties of the pastoral office, veracity, candour, benevolence, and beneficence;—and the conclusion he draws from the whole is, that the divines to whom he is opposed have no good ground for congratulating themselves, and censuring those he vindicates, in regard to the RULE OF MORALS; the latter prescribing a *perfect standard* even the whole moral law of God, and maintaining the duty of perfect conformity in heart and conduct to this Law; while the former substitutes some vague and indeterminate rule which they call sincerity, do not insist on the necessity of a renovation of the heart, make comparatively little account of the first table of the Law, and are far from being strict either in those points which respect their own conduct, or in those branches of morality which concern their neighbour.

In the second Section, which treats concerning the SANCTIONS of morality, it is Mr. O.'s object to shew, that though he and his friends maintain that good works are neither *the meritorious cause*, nor the *appointed condition* of Justification, they do not on that account destroy the *sanctions*, or dispense with the necessity of morality; but that, on the contrary, they, in common with the Church of England, enforce the one, and inculcate the other, with far more earnestness than their opponents. With respect to the Church he shews, that she secures the interests, and inculcates the necessity of morality, by considering good works as the *natural fruit*, and *necessary effect* of that faith which justifies; (p. 273.) on which point, both in her Homilies and Articles, she is very full and decisive. The persons who come within the line of his vindication are represented as universally concurring in this opinion, while it is strenuously opposed by their assailants, particularly by Mr. Daubeny, and the Anti-jacobin Reviewers, whose sentiments are exhibited by the author at some length.

He also shews, that our Church enforces the necessity of good works, by considering them as the *only satisfactory evidence of faith and a justified*



state; in other words, by making Sanctification the necessary evidence of Justification (p. 283.); and he maintains that this is not defining faith by its effects, these effects being referred to, not in order to ascertain the nature of faith, but the reality of its existence; an expedient which, Bp. Cleaves shews, is constantly resorted to with respect to "all active principles."

The other grounds on which, according to Mr. O., the church enforces the necessity of holiness, and stimulates our endeavours after the greatest possible eminency therein, in which also he represents himself and his friends as perfectly agreeing with her, are, that God has commanded us to be holy; that our restoration to holiness is a grand end of the Christian dispensation; that those good works which are the fruits of faith are pleasing and acceptable to God through Christ; that we are bound by the highest obligation of gratitude to obey his will, and to live unto him who hath died for us; that holiness is absolutely necessary in order to qualify us for spiritual exercises here, and the enjoyment of heaven hereafter; and, lastly, that our eternal state of felicity in heaven will be proportioned to our degree of fruitfulness in good works. And are there, can there be, adds Mr. O.

Any more powerful motives to obedience, than those which have been mentioned? What principles can bind the consciences, interest the feelings, and influence the conduct of Christ's professed disciples, if considerations like these do not? Have our opponents any more exalted or more efficacious incentives to virtue? (p. 296.)

Is this setting up "*faith in opposition to a good life*?" Is this teaching "something *very averse to morality*, and meriting the very heavy charges with which we are loaded on this subject?" (p. 295.) He endeavours to shew at the same time, by a reference to their writers, how much lower are the motives to holiness, which the divines whom he opposes are in the habit of inculcating.

Mr. O. employs the remaining part of this section in shewing, how much stronger are the motives to repentance, and to an earnest application to Christ for mercy, which the Church, in common with those whose cause he pleads, holds forth to the *impenitent and unbelieving*, when compared with the motives insisted on by his opponents. By the former, the penalty annexed to disobedience, and the punishment awaiting the finally impenitent, are spoken of in the most awful terms; for which, he observes by the way, they are holden up to ridicule as "interlarding their discourses with slices of hell and damnation;" &c. &c. while the latter labour to mitigate the apparent severity of the threatened punishment, and make as little as possible of the awful representations of Scripture respecting it; and in proof of this charge, he refers to passages in the writings of Mr. Fellowes, Dr. Paley, Mr. Polwhele, Dr. Hey, and others. As therefore, he observes in conclusion,

It has been before proved that our system exhibits the strongest incentives to love, gratitude, and every principle that can influence the better part, and better passions of men, so it must here be confessed, that as far as the *fear of punishment* can operate as a guardian of morals, we also have clearly the advantage. (p. 305, 306.)

The first part of the third Section is occupied in the vindication of certain individuals, whom the author considers also as objects of his general defence, from specific charges brought against them by Mr. Ludlam, the Anti-jacobin Reviewers, and Mr. Daubeny; but as our review of this work has already extended to a great length, and as the main argument is not materially affected by this vindication, we shall not enter on any particular analysis of it.

The author then endeavours to shew, from general experience, as well as from the concessions of those whom he opposes, that notwithstanding the instances to the contrary, which disingenuously, he conceives, though with great apparent triumph, are brought forward by Mr. Daubeny, Mr. Polwhele, Dr. Croft, &c. the sincere adherents to the doctrines for which he contends, "taken mass for mass," exhibit "a more marked abnence."

2 K

From gross vice, and voluptuous dissipation; a more regular observance of religious ordinances; a more habitual sense of divine things, and gratitude towards the Saviour; a more characteristic regard to the will and authority of God in their proceedings; more strenuous exertions to mend and bless mankind; in short, more real godliness, soberness, and righteousness, than are to be found among the opposers of these doctrines. (p. 321.)

And he refers for fuller evidence on this point, to the history of the Church by Mr. Milner, to the "approved and unanswerable work of Mr. Fuller," and to several other authorities.

But Mr. O. does not rest here. He endeavours to make it appear, that it is not the *laxness*, but the *strictness* of the morality inculcated by the subjects of his apology, which has excited so much complaint, opposition, and invective; and "this," he says, "is plainly expressed in the whole catalogue of their objections against the *strictness* of our standard of morals, and their attempts to substitute "a more lenient rule," and is also implied in their slight requisitions as to the *evidence* of a Christian state."

But if all this is so undeniably the fact, how could Mr. Clapham, before a learned bishop and a congregation of divines, appeal to the day of judgment, solemnly pledge himself to lay aside "every prejudice," and to consider the matter "fairly and impartially," as he "believes it will appear, when the secrets of all hearts shall be disclosed," and then exclaim concerning us; "The regulation of the moral temper, and the extinction of the malignant passions, do not alas! seem to be essential, or even subordinate parts of their system!" How could the grave prelate "command" such gross calumny to be published? With what face can Mr. Fellowes affirm, that we make "Christianity itself an instrument for the propagation of vice and the diffusion of misery;" . . . that our "doctrines tend to deter even good men from the practice of virtue, and powerfully impel bad men on in the career of wickedness?" With what regard to fact does Mr. Haggitt insinuate, that "the obvious effect of our doctrine is, to cut asunder the bonds of all moral obligation, and to put every man's life and property at the mercy of every fanatical audience?" How can so many persons, under a profession of zeal for truth and justice, load us with such palpably false and ignominious charges on this subject! How groundless are the apprehensions which are pretended to be entertained by the more respectable and moderate of those who differ from us! How little must all these per-

sons know of our doctrines, or how wilfully must they misrepresent them! From this full and extensive view of the subject of morality it appears,

That we hold equally the necessity of *Sanctification* as of *Justification*, and consider these blessings *equally* provided for in the covenant of grace: that we enforce the practice of good works *precisely on the same grounds which our Church does*: and that, whether regard is had to the rule of morality, or to its *sanctions*, or to the degree of it absolutely insisted upon as the *evidence* of a Christian state; whether we argue *a priori* from the *natural tendency* of the doctrines themselves to promote genuine virtue, or whether *a posteriori* we have recourse to the *effects actually produced* by them, our moral system is *far stricter*, and our doctrines far more efficacious, than those of our opponents are. (p. 331, 332.)

In the VIIIth CHAPTER the reasons which influence Mr. Overton, and his friends, in adhering to the genuine doctrines of our Articles, Liturgy, and Homilies, are stated to be as follows:

"First, We cannot on any other ground justify our SUBSCRIPTION to these forms of doctrine and worship." (p. 333.)

"Secondly, We *very highly value* our established forms of doctrine and worship." (p. 347.)

"Thirdly, We conceive that our established forms *exhibit the plain and genuine doctrine of the Scriptures*." (p. 368.)

On each of these heads the author expatiates pretty largely: in speaking of the first, he endeavours to expose the various reserves and equivocations, whereby Dr. Paley, Dr. Balguy, and Dr. Hey would justify a departure from the original and obvious sense of the Articles; contrasting therewith the language of the royal declaration, of the Canons, of Abp. Secker, and Bps. Conybear, Barrington, and Prettyman.

In treating of the second, he labours to rescue our established forms from the charge of enthusiasm advanced by Dr. Croft; and from the objections which have been urged against them, as containing mysterious and difficult doctrines.

That, he adds, upon which we would particularly rest our vindication of this part of the established forms, is, their *moderation*, *caution*, and *modest acquiescence in the plain letter of Scripture*, on these deep points. They decide not, where the word of God is not deci-



sive. They do not, as is too commonly the case, annihilate one class of texts, to establish the apparent doctrine of others; but proceed on a plan, which does equal justice to every part of God's word on the subject. They equally extol Grace, and reprobate licentiousness; and so treat of Divine Agency and of human, as to secure the whole glory of our salvation to God, and yet to afford as strong motives to human exertions, as if it depended wholly on ourselves. And yet it is impossible to convict them of inconsistency. No system of Grace can therefore be adjusted more wisely; none is more adapted for exalting the Creator, humbling the creature, and promoting every species of piety and virtue (356, 357.)

Under this head, Mr. O. attempts to refute the reasonings of those who labour to evade the plain sense of the Articles; and in order to effect their purpose, scruple not to tamper with Scripture itself; and in confirmation of his own views, and those of his friends, he appeals to the sacred volume.

He thus concludes the chapter:—

These then, in short, are our *reasons* for adhering to the genuine doctrines of our Articles. We conceive ourselves *bound to this conduct by the most express, solemn, deliberate, and repeated engagements*—We think these Articles, *considered as a Commentary on Scripture, deserving of the highest respect*, on account of the strong internal marks of *caution, moderation, good sense, and knowledge of the Scriptures and of mankind*, which they discover; and on account of the *very extraordinary degree of talents, learning, labour, and piety, which were united and exerted in their formation*:—We believe, after fully examining for ourselves, and attending to the most legitimate rules of interpretation, that *they are supported by the true and genuine sense of Scripture.* (p. 384—388.)

In the IXth Chapter, which contains the *recapitulation and conclusion*, the author sums up the evidence which had been detailed in the preceding chapter, for the purpose of ascertaining, “whether our doctrines, or those of our opponents, most resemble the *plain, genuine, and primitive doctrine* of the Articles, Liturgy, and Homilies of the Church of England.” After taking a concise retrospect of his various arguments, he observes,

Let the subject then be viewed in all this variety of lights; let this mass of evidence be considered separately and collectively; let whatever is doubtful be rejected, and what is frivolous disregarded; and then let it be said, whether upon the whole our claim is not better founded than that of our opponents? Nay, then let it be said, whether the conclusion is

not established on grounds equal to demonstration, that *WE DO*, and that *THEY DO NOT teach according to the plain, primitive, genuine doctrines of our Articles, Liturgy, and Homilies.* (p. 397.)

He then warns all friends of the Church *not to confound her genuine doctrine with the tenets of Separatists and Schismatics*; this being the sure way of extending still more widely the existing departure from established doctrines, as the fear of being *classed with a sect* and denominated enthusiasts, will deter many from enforcing them. Yet such aspersions he shews to be a necessary apology for such as have deserted these doctrines. “Let those,” however, he adds, “who exceed her doctrines and violate her discipline, be pointed out distinctly;” not by vague and unsubstantiated charges of folly and fanaticism, but by specific and substantiated statements; and let them escape no chastisement which Christianity will warrant. “To constitute a genuine churchman, an obedience to her authority,” Mr. O. states to be “equally essential with an adherence to her doctrines;” “the most rigid belief of the doctrines of the church,” being also “no justification of a contempt of her discipline;” (p. 399.) and he here takes occasion to remark, that those are altogether mistaken who represent “the views and conduct of Dr. Haweis as a fair specimen of the general opinion of the clergy of the Church of England, who are called evangelical. The general body of those divines as sincerely lament the *schism* of Dr. H., as the *heterodoxy* of some other doctors.” (ib.)

Our author farther infers, from his various preceding statements, that the divines whom he opposes, “in their clamours against our tenets, *publicly attack*, and contemptuously revile the *very doctrines* which they have *publicly professed to believe*, and *solemnly engaged themselves to teach*;” their professed zeal for the Church being almost entirely in defence of her outworks, while her doctrines are treacherously compromised, or openly surrendered. “These things however ought they to have done, and not to leave the other undone.”

He then points out how very imperiously the present awful circumstances

of religion and of Europe, call upon the members of the Church of England to take heed both to themselves and to their doctrine."

And shews by quotations from Bishops Barrington, Prettyman, and Cleaver, Mr. Daubeny, the Anti-Jacobin Reviewers, and others, that in this country also there is an almost universal lukewarmness and indifference to Christianity; an increase of Scepticism and Infidelity, and a general deterioration in the moral and religious conduct of the body of the people, collectively viewed; and he quotes either the same, or authority equally respectable, to prove, that there is good ground for believing "that one principal cause of the low state of religion in the Established Church, is, the neglect of her genuine doctrines; and that the most effectual remedy for the evil would be, a faithful and earnest inculcation of these doctrines by her Ministers." (p. 408.) These indeed, he argues, it is manifest from the word of God, right reason, and experience, are the especial means which God has appointed for the reformation and recovery of mankind. "It was with principles, precepts, and motives derived from this source, that the first ambassadors of the Redeemer went forth into a world living with wickedness, and produced such astonishing effects.

Could therefore the most perfect acquaintance with natural religion, the understanding of a Newton, the eloquence of a Demosthenes, and the zeal of a Martyr, centre in one Minister of our church, no truly saving and sanctifying effects could be expected from his exertions, if the name and offices of the Son of God were despised or omitted. Whatever else such a preacher might achieve, he would certainly never reconcile one sinner to God, change one heart, or fit one individual for the true spiritual worship of God here, and the enjoyments of heaven hereafter. And the ef-

fect must be proportionally bad when these great doctrines of "our most holy faith" are only admitted in general terms, and not frequently and specifically enforced. (p. 413.)

"Our subject then," he observes, "is certainly important. The points for which we contend respect the very life of practical Christianity: they are connected with the happiness of individuals, the preservation of our Church, and the salvation of our country. The preaching of the true doctrines of the Establishment, is at once a duty to which we are solemnly bound, and a conduct of all others the most promising of general good. The propagation of the genuine gospel among men, is the grand method by which we must check the progress of infidelity and licentiousness, heal the breaches of our Zion, move the land to repentance, appease the wrath of an offended God, and avert the judgments which are desolating the rest of the world" (p. 416)

Mr. Overton concludes his work with an earnest address, exhortation, and remonstrance to his fellow Ministers, in which he urges them to "take heed unto themselves and to all their flock, over which the Holy Ghost has made them overseers," "to give attendance to reading, to exhortation, to doctrine," to meditate on the things which concern their profession, and to "give themselves wholly" to them, as in doing this they will "both save themselves and those that hear them;" and as, in neglecting it they deplorably betray their trust, are regardless of the honour of their divine Master, prove themselves devoid of love to him, as well as of common humanity, and expose themselves to the divine indignation.

Having now brought our analysis to a close, we shall, in the next Number, lay before our readers the remarks which have occurred to us while perusing this important work.

(To be continued.)

\*\*\* *The Review of Mr. Milner's Sermons is unavoidably postponed.*

## II. REVIEW OF REVIEWS, &c. &c.

### CRITICAL REVIEW.

IN pursuance of our adventurous but legitimate undertaking, it shall be the object of the present article to animadvert on the criticisms of those veterans in our art, the Conductors of the *Critical Review*. We denominate the attempt legitimate, because, as we have already

hinted, and these critics acknowledge, "*Non lex est justitior ulla, quam necis artifices arte perire sua.*" It would greatly exceed our limits, to recite the history and analyze the principles of this Journal from its commencement in 1762. Such an analysis would indeed furnish



a curious picture of critical inconsistency, and exhibit the work in its truest light: but our remarks must be confined to its present character.

We object then to its *politics*, its *theology*, and its *morals*; and we accuse its conductors of *inconsistency* and *unfairness* as critics. The prominent feature of this Review, we conceive to be, *a great degree of tenderness towards authors of a sectarian, democratical, or sceptical cast, and an equal severity towards the zealous advocates of ecclesiastical establishments, of monarchy, and of the peculiarities of Christianity: a remarkable insensibility to the mischiefs arising from the efforts of the former class of writers, and an equal jealousy and dread of the exertions of the latter.* Many instances may, certainly, be produced from the work, in which our holy religion and excellent establishments are extolled, and the impugners of them are strongly censured. But this circumstance only serves to mark more strongly its inconsistency; for what we maintain and propose to substantiate is, that, viewed as a whole, it has a directly opposite tendency, and is decidedly inimical to what it occasionally undertakes to defend.

Thus, then, when a government is extolled, which is *'without kings, without nobles, without an hierarchy, &c.'* 'There is no reader,' our critics observe, 'who would not wish for a frequent recurrence of remarks distinguished by such good sense and originality.' The notions of Mr. Burke, on the contrary, are *'eloquent insanity,'* and 'his disciples imbibe a mental poison, that will render them unworthy and unable to enjoy the paradise of renovated rational liberty.\*'—When a clergyman discovers a marked contempt for the constitution and discipline of the church, whose emoluments he is receiving, and whose institutions he has solemnly pledged himself to observe; with a little formal reproof, he is extolled as a very model of 'piety, liberality, impartiality, and attachment to Christianity;' as 'uniting together the piety of a Christian, the learning of a scholar, and the

manners of a gentleman;' and they do all in their power to forward the circulation of his works. On the other hand, when it is maintained by another minister of the Church of England, 'that the civil magistrate is justified not only in instituting and supporting ecclesiastical establishments, but also in restraining and punishing the propagators of irreligious opinions;' the notion is styled *'erroneous and unchristian:'* and when, with the fullest demonstration of evidence and fact, their favourite author's principles are opposed, and his unfair methods of propagating them are unmasked, 'the pen falls from the hands' of these Reviewers in extracting such animadversions; a learned and Christian dignitary is most unjustly charged with using 'epithets of which even Billingsgate would be ashamed;' something is elegantly introduced concerning Dr. Slop,† and the 'swearing of our armies in Flanders;' and the reader is assured, 'that the first act of every purchaser, will be to throw the work into the fire.†—To the same effect is their most unqualified and unbounded praise of the Lectures of Dr. Campbell. Dr. Campbell was a minister of a different ecclesiastical establishment, and has laboured to depreciate the merit of ours by every method which learning and ingenuity could devise. 'In England,' he says, 'the civil and the religious jurisdiction are made *strangely to encroach on each other.*' And after a great deal about our 'civil penalties, the loss of liberty, &c.' it is added, 'the tendency of this prostitution plainly is, *by the law of the land, to make void the institution of Jesus Christ.* For my own part, *I do not see how the divine commandment, in what regards its spirit, power, and use, could be more effectually abrogated.*' Yet, this part of our polity, our critics affirm, 'is described with *equal truth and precision.*'‡

Their procedure is perfectly similar in what more immediately respects *civil* polity. Does a Christian writer honestly portray the enormities lately committed by the representatives of the

\* See their review of a Wiltshire Clothier's excursion to America.

† See Critical Review, May 1800, p. 18; June 1800, p. 169; March 1801, p. 329; and the subjects of these critiques.

‡ October, 1801, p. 198.

French nation; he is charged with 'exaggerating their faults,' and 'with political prejudice.\*' Does he enumerate the atrocious instances of tyranny under which the people of that nation have groaned; and ask, how, under such circumstances, they can possibly talk of liberty? He is referred for an answer to 'those Englishmen, who, after a confinement in solitary cells, for nearly three years, on mere suspicion, could not obtain the trial they solicited, nor prosecute the parties by whom they had been thus imprisoned.†' Does he, like a loyal British subject, express his admiration of a monarchical form of government? 'A wise man,' he is gravely told, 'knows that monarchy, aristocracy, and democracy, have each their advantages and disadvantages.‡' Does he, in the fervour of honest patriotism, represent the love of our country as a *sacred* principle? These journalists see 'no reason for dignifying it with such a title,' and caution him against excess in this attachment.§ The reflections of Mr. Bowles, a celebrated supporter of government, are 'a tissue of *folly and falsehood*,' with which no readers can be pleased, 'whose minds are not in a strange state indeed.' On the other hand, the reflections of Mr. Flower, the well-known publisher of the Cambridge Intelligencer, represent things in their 'true colours,' and are written in 'language remarkably nervous and strong.¶' Some very handsome things are said of Horne Tooke; a theological epistle written by Mr. Wakefield is 'sincerely recommended,' and Bonaparte is almost deified. He is 'a character surrounded by such a blaze of intrinsic greatness.' He has '*deserved* the fortune which was constantly his companion—proved himself *worthy* to hold the reins of government; restored order to the country which he found distracted by priests, and fanatics, and banditti;' in short, done nearly every thing that 'can confer honour on the human character;

and from so extraordinary a man, it is not,' our critics add, 'too much to expect he will restore liberty to his country!!'¶ A very different character awaits our ex-minister, and his associates. Mr. Pitt is entitled 'that *perfidious minister*;' and accused of '*unparalleled meanness and baseness*:' the description is acquiesced in as just, that 'under his administration bigotry and malignity advanced with an accelerated progress, and every species of improvement, moral, intellectual, or political, seemed to become to him the object of *fear, of hatred, and of horror*;' and the war is represented to have been supported, 'by the *idlest pretexts that folly ever invented*.'\*\*\* Is this then, we ask, the language of sober criticism? Have the King of England, and a vast majority in both Houses of Parliament, and also of the British nation, been indeed so infatuated as to continue at the helm of our public affairs, through a long course of years, so profligate a character? and has the renowned good sense of Englishmen so totally deserted them, as that they should expend their blood and treasure on 'the *idlest pretexts that folly ever invented*?'

But let us trace the conduct of these Reviewers towards two other denominations of men;—Infidel philosophers, and the sincere adherents to the doctrines of Christianity, and of the Church of England.—The common opinion, grounded upon their own writings, and corroborated by every possible evidence, is, that these philosophers had a considerable influence in preparing the way for the French Revolution. The Critical Reviewers, however, are of a different judgment. 'Modern philosophers have contributed,' as J. Mounier '*justly observes*, to spread among all classes the hatred of arbitrary power; but philosophy has *no connection whatever* with the circumstance which produced the Revolution.'†† And 'if, in the caprices of a Rousseau and the wit of a Voltaire, there be a great mixture of indecency and irreligion, our acri-

\* June, 1797.

† November, 1801, p. 337.

‡ Ibid, p. 338.

§ February, 1802, p. 223.

¶ January, 1802, p. 102, 103.

¶ June, 1797; January, 1802, p. 28; February, p. 189—193.

\*\*\* January, 1802, p. 25.

†† February, 1802, p. 154.



mony against them should in some degree be mitigated, by a recollection of their efforts in favour of the victims of superstition and bigotry, and their endeavours to introduce a proper detestation of religious intolerance and civil despotism.\* Even Dissenters incur the displeasure of these Critics by their severity against Infidels. They cannot retract their censure of 'Mr. Hall's sermon, for his indiscriminate invectives against Infidels of different classes, and his confounding them with sects, who, strictly speaking, are no more Infidels than himself.† They are very angry with Mr. Fuller, because, 'sparing neither the living nor the dead, he has aimed his deadliest blow at the Infidel.' They charge him with confounding deism and atheism, and doing 'injustice to the former.' They do not like 'prying into the conduct of individuals,' and 'sitting in judgment on the characters of their fellow-creatures.' They advise Mr. Fuller to make himself acquainted with the *excellences* as well as the defects of the ancient deists, and to relinquish his abusive language on modern infidelity.‡ Here, certainly, our Journalists are very tender towards Infidels. But what becomes of all this gentleness when another description of characters passes under their review? Then, statements, substantiated, as to all essential particulars, by the fullest evidence of facts, are 'the reveries of a Robinson, and the impostures of a Balaam: the phantoms of a deranged mind;' and adapted only 'to flatter the prejudices of the thoughtless and the wicked.'§ Then, amidst these very exhortations to candour to which we have alluded, is Mr. Fuller accused of 'breaking out into the strongest paroxysms of passion,' and his most excellent and admired work, is said to be, 'an object of pity to all lovers of the Gospel, and of contempt to every serious Deist.' Then, writers are *enthusiasts, fanatics, intolerant church bigots, or dangerous schismatics*; or, perhaps, all these characters at once! Then, not only is mens'

conduct pryed into, (which is certainly allowable) but *motives* are frequently assigned them, which stand in direct opposition to their uniform conduct and positive declarations, and which are liable to the severest reprehension.

Innumerable other instances of their inconsistency and unfairness might be adduced, but we will only notice one more, which respects ecclesiastical discipline. Almost constantly, and in the most positive terms, they represent those whom they choose to style the Evangelical Clergy, as *wholly regardless of the discipline* of the Church of England; or at best holding very *lax* notions on the subject. This our critics profess particularly to have learned from the history, views, and conduct of Dr. Haweis.—But it would be not a little remarkable, were not inconsistency characteristic of the Critical Reviewers, that an eminent writer whom they represent as "a principal leader in this class" of Christians, is also stated by them to be "zealous for the established order of things, in Church and State," and much too severe against "Christian Sectaries, Deists, and Infidels."|| It is also very worthy of remark, that a leading object of Dr. Haweis's history is, to combat the strict notions on ecclesiastical discipline maintained by Mr. Milner, whom these Critics style "a distinguished character" among "the Evangelical Clergy;" and to whose sentiments on this point it may be safely affirmed, nine tenths of the Ministers whom they choose thus to designate, would subscribe. Mr. Milner and Dr. Haweis, they say, "differ in their opinion of ecclesiastical discipline. Dr. Haweis is an advocate for unlimited toleration. Mr. Milner, while he warmly vindicates establishments, allows only of a toleration to a very limited extent. In Dr. Haweis's work, notice is frequently taken of Mr. Milner's history; and his particular sentiments on establishments, and toleration are combated."¶—And yet, in the review of this very work, Dr. Haweis's notions of Church Discipline are held up as those of the Evangelical Clergy! But notwithstanding

\* February, 1802, p. 152.

† March, 1801, p. 359.

‡ July, 1800, p. 295.

§ February, 1802, p. 151.

|| June, 1797.

¶ March, 1801, p. 328.

these statements, this same Mr. Milner; this "*distinguished character among the Evangelical Clergy*," as well as the learned defender of his principles, are charged with holding "erroneous and unchristian opinions," and treated with the greatest severity by these Reviewers, on account of their zealous "support of ecclesiastical establishments."\*—But in defiance of all this; in defiance of the express declarations of the clergymen who are thus calumniated; of the controversy actually subsisting between them and such as plead for irregularity; notwithstanding the express testimony of the Reviewers themselves, that the principal leaders among these Divines are warmly attached to the present order of things; and notwithstanding the abuse they receive from these Critics on account of that attachment; these same Critical Reviewers still persist in affirming, that this class of Ministers despise the discipline of our Church; they persist in abusing them for being at the same time *intolerant church bigots, and dangerous schismatics!!!*†—Very different, as we have already shewn, is the conduct of these Journalists with respect to Deists and Atheists. They have, however, a reason for their conduct. The "fears" entertained from "French principles," and "French morality," they consider as "*strange*" and perfectly *chimerical*. They cherish "a filial trust in Divine Providence that infidelity will never become a very serious evil in the world:" whereas "there is too much reason to fear, that the tendency" of such sermons as Mr. Hall's in defence of Christianity, "is, *hostile to all the charities of social life, and favourable to bigotry and intolerance*." The impartial and sincere Christian may possibly be of a different opinion; and may think the circulation of such a work as the Critical Review has been shewn to be, must be hostile to our Civil and Ecclesiastical Establishments, as well as to genuine Christianity.

\* Ibid. p. 333.

† March, 1802, p. 346.

To the Editor of the *Christian Observer*.

SIR,

PERMIT me, as a Minister of the Gospel, to express to you my unfeigned admiration of several passages in the *Anti-Jacobin Review* of January and February last, in which the authors of that work point out the excellences of a little tract entitled, "*A Dialogue between a Minister of the Church of England and his Parishioners, concerning the Christian Liberty of choosing his Minister*." I have learnt, as a first principle of my own Religion, and I have even diligently taught my flock, that Ministers (as the tract in question says) being "*appointed of God*," "*man*," evidently, can have no right whatever "*to change God's appointment*." I also agree with the author of the tract, and with the *Anti-Jacobin Reviewers*, (for these two parties and myself seem of one mind on every subject) that the foundation of all the present schisms of the Church has been laid in the disbelief of this most essential doctrine, "*a doctrine*" which, as is justly observed by the Reviewers, "*is as necessary to salvation as any other article of the Creed of Christians*."

The *Anti-Jacobin Reviewer* remarks, "*we do not recollect having seen in any modern publication, this view of the subject*." I likewise unite with the *Anti-Jacobin* in this sentiment; and I now address myself to the *Christian Observer*, in the hope that I may induce the conductors of it to assist in promulgating anew this ancient doctrine of the Christian Church, to our oblivion of which I scruple not most confidently to assert, that the alarming increase of heresy and irreligion, in the present day, is exclusively to be referred.

The writer of the tract in question, whom the *Anti-Jacobin Reviewer* so properly honours on account of it with the name of "*a Master in Israel*," most happily illustrates his subject by means of the following passage in a supposed dialogue between a Minister and his people.

"*Minister*. Did you ever hear of people choosing their own father and mother—Does not God choose them?

"*Answer*. Aye, surely.



"Minister. Just so God does in his Church, and therefore in the words of St. Paul, I tell you, 'though you may have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the Gospel;' wherefore I beseech you, be ye followers of me."

A private Christian, as the Tract proceeds to shew, ought no more to leave his appointed pastor than a child ought to leave his parent. "The plea of edification," is, as those Reviewers appear to hold, in all cases a senseless plea; it shews, as they say, that a man "has a zeal for God which is not according to knowledge." "It converts the Church from a visible into an invisible body. And thus," as they add, "is our ancient and venerable mother bereaved of her children," "and the zeal even of her own house hath eaten her up."

But excuse me, Sir, if at the mention of these affecting words; I mean the words, "thus is our ancient and venerable mother bereaved of her children," I can no longer suppress my feelings nor disguise my indignation at the inconsistency of those Anti-Jacobin Reviewers, whom I have been affecting to praise. I, Sir, am a Catholic; I am a zealous old-fashioned Catholic Priest. I am a true descendant from St. Peter. Can the Anti-Jacobin deny it? Do not the Protestant Clergy derive their rights, such as they are, from us. How came the Protestants to separate from us? Was it not by following that very conduct which the Anti Jacobin now prohibits on pain of damnation? The children at that time refused to follow their spiritual fathers. The people would not be bound to abide each of them by his own appointed Parish Priest, though he was the Priest whom the Pope, or Chief Father of the Church, set over them; and hence arose that most horrible of all schisms, which has been the parent of every other schism, I mean the Reformation.

We often hear of persons kicking down the ladder by which they rose; and never was this observation more strikingly verified than in the case which I am now considering. The Protestants prevailed, by insisting on the right of private judgement. Those presumptuous Reformers questioned the doctrines; they examined the characters; they even exposed the vices of the then Christ. Observ. No. 4.

regular Clergy. What a schismatic and heretic was Luther in this respect! and now, if merely a little trifling preference is given to one preacher over another; if a man for the sake of a better sermon, happens at any time to step into any other than his own parish Church, these followers of Luther affirm that the guilt of schism is incurred, and that the wandering hearer immediately comes under God's condemnation.

But it will perhaps be said the times are changed; that the Catholic clergy were wicked, and were also erroneous in their doctrine at the era of the Reformation; but that now the clergy of the Church of England are altogether exemplary and orthodox. But, Sir, I understand that this is the very point of which it is the object of the tract in question to forbid the examination. The tract teaches, that a priest is a priest, and that because he is a priest his doctrine cannot but be good, and edification cannot fail to follow. I insist, therefore, that the Anti-Jacobin Reviewers are now branding that tenet as heretical, which is the very tenet by which they rose. "The principles of these double-minded men," says the Anti-Jacobin, "are, as they necessarily must be, a bundle of inconsistencies." I say, that "the principles of the Anti-Jacobin are, as they necessarily must be, a bundle of inconsistencies." In short, I humbly venture to suggest, that the clergy of every Protestant Church are bound to let their doctrines and their characters be canvassed by others as ours once were by them; and that since the event of the Reformation, the principle of blind obedience to the mere authority of a priest, however mischievous may be his faith or scandalous his life, no longer exists, except among us Catholics. The Protestants, who do not allow of any right of private judgment in this respect, are bound, as I conceive, to renounce the name of Protestants, and to return to that "ancient and venerable mother, who has been" so long "bereaved of her children."

I am, Sir,

Your obedient servant.

PETER O'LEARY.

Although we approve, in general, of the sentiments of the writer of the preceding letter, whom, though he calls himself Peter O'Leary, we suspect to be a very staunch Protestant; we think it proper to observe, that there is a contrary error to that which he opposes, we mean that of having itching ears, and of speaking evil of dignities. We are all in danger of mistaking that for edification which is merely a feeling of complacency on having our own favourite sentiments confirmed. It may sometimes happen, that the very preacher on whom we turn our back, would be the most edifying to us; men naturally preferring those who soothe and confirm them in error, and disliking those, who by disclosing their particular faults, would lay, in deep repentance, the only solid foundations of faith and hope.

---

To the Editor of the Christian Observer.

SIR,

SINCE you afford a place in the Christian Observer for a general Review of Reviews, I trust you will allow a sincere friend to your undertaking, and an admirer of the general plan of your work, to offer a few observations upon it.

I conceive, Sir, that your undertaking may be eminently useful in the following respects:—First, by affording that sort of pious and practical instruction which is least connected with controversial subjects. I own that I wish to see an increase of the number of pieces of this sort. I have myself, Sir, made some observations on the state of religion in the world, having lived for some time in it. I am moreover the father of a family, and I am desirous that when a fresh number of the Christian Observer enters my house, my children should find in it much of that kind of matter which, while it in some measure amuses them by its novelty, may teach them that best of all wisdom, to fear God and keep his commandments. I am afraid of teaching them a dogmatical, a fastidious, or a self-conceited spirit. I am careful to give them a taste for plainness in their food; and I wish their general religious regimen to be

almost as simple as their diet. Still, indeed, I admit that there are great truths, truths controverted by some, which it is of the last importance to teach; I conceive, however, that we all err more in failing to turn our knowledge to good account—in knowing as if we knew not, than through the mere want of knowledge or incapacity to discern the truth. I have witnessed many controversies among religious men, and I have seen much evil, but little if any good result from them. May I take the liberty of guarding you, therefore, not only against too much controversy, properly so called, but even against treating important doctrinal topics in too polemical a spirit.

It is true, indeed, in the second place, that your work may be also highly useful as the means of inculcating sound doctrinal divinity, and of pointing out the errors of many of those popular performances on the subject of Religion, which constitute the very creed of the gay, the thoughtless, and the merely decent part of the Christian world. We much need a Review of such Reviews as take part with those who teach a low standard of doctrinal and practical Christianity; and I greatly rejoice in the prospect of good, in this respect, to be done by the Christian Observer. But let me, however, add a word on this subject. I doubt whether your remarks on the Anti-Jacobin Review do not wear too much of a polemical aspect, and whether you do not go too far in charging its conductors with being against *Spiritual Religion*, as defined by the Bishop of Durham; when their words may be construed as objecting only to the *term*, and not to the thing. I do not mean to defend them even on this view of the case; far from it; but merely to suggest that we ought, in candour, always to ascribe the best meaning to an adversary's expressions which they will reasonably admit. I mention this, because I am anxious that your work should not degenerate into a controversy with the Anti-Jacobin, or any other Review, and should thus produce that spirit which I have taken the liberty to deprecate.



I moreover incline to think, that a letter signed W. R., which cannot, I know, be considered as conveying the sentiments of the Editors, but merely those of the correspondent himself, goes too far in its remarks against Methodists and Dissenters. But I merely touch on these topics. The spirit of kindness and of peace, is what I wish to inculcate; and I hope, if I myself should seem, to some of your readers, in any degree to have erred, I shall experience that candour from them which I am claiming for others.

A third way in which your publication may be highly beneficial is, that of conveying political, and other information, in a religious spirit. Suitable remarks on the death of eminent persons, of whatever class; and well-timed observations on public events: and hints on the political, as well as other duties of Christians, are also greatly wanted. We owe it partly to infidel sentiments, which I fear are growing every day, and partly to the dread of that hypocritical and fanatical spirit which, under the reign of Cromwell, brought the use of religious language

in common life, too much into contempt, that Providence is so little owned among us, and that even the little Religion which we have is so rarely brought into sight.

That your work may be the means of advancing the knowledge both of the one true God and of Jesus Christ our Lord, through the blessing of the Divine Spirit, is the sincere and earnest wish of,

Yours, &c.

A. B.

We acknowledge ourselves much indebted to A. B. for his very candid and Christian counsel; and we beg to assure him, that we shall always be desirous of *following peace always by all means*. We think it right, however, to take this occasion of renewing the explicit declaration which, in the concluding paragraph of our Address to the Public, was made of our readiness to admit communications which should temperately discuss points whereon real Christians may differ in sentiment, without making ourselves responsible for all the opinions of our Correspondents.

### III. LITERARY AND PHILOSOPHICAL INTELLIGENCE.

&c. &c.

\* Authentic communications will be thankfully received, and may be addressed, under cover, to the Editors, at the Publisher's.

#### GREAT BRITAIN.

The late Rev. JOHN HULSE, of Elworth, Cheshire, bequeathed to the University of Cambridge certain estates, for the advancement of religious learning; and directed in his will, that an annual stipend of 45*l.* should be given to some "learned and ingenious person, to compose some proper and judicious answer or answers, every year, to all such new and popular, or other cavils and objections against the Christian Religion, or against the Religion of Nature, as may seem best to deserve an answer, especially such as have appeared in the English Language of late years against Christianity." The election of the person, who is to be called the *Christian Advocate*, is to take place annually on Christmas day, or within seven days after. No one who has once filled the office is to be re-elected.

The SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE distributed in the year

1800—7,090 Bibles—9,984 New Testaments and Psalters—10,740 Common Prayer books—14,509 other bound books—95,248 small tracts—in all 137,571 books, and the annual subscriptions last year amounted to 2,029*l.*

Dr JOHN JAMIESON, of Edinburgh, author of a very learned and able Refutation of Dr Priestley's History of Early Opinions concerning Christ, proposes to publish by subscription a work on the *Use of Sacred History*, in two volumes 8vo. Two Dissertations will be prefixed;—the first, on the Authenticity of the History contained in the Five Books of Moses, and in that of Joshua; the second, proving, that the Books ascribed to Moses were actually written by him, and that he wrote them by Divine Inspiration. The great object of the work itself will be to shew, from a variety of evidence, that the leading design of the Holy Spirit, in the general tenor of the Sacred History, is to illustrate, confirm, and en-

force the great doctrines of Revelation, and to point out the special advantages attending the mode of instruction by historical narration.

An acquisition of great value to the Literature of this country has been made, in the purchase of the great Library which belonged to the family of Van Fagel, Grand Pensionary of Holland, for the University of Dublin. Our readers will conceive some idea of the extent of this collection, when they hear that it consists of sixty-six thousand volumes, and that the present Library of Trinity-College, vast as it appears, contains but 40,000.

On the 1st of June will appear the first number of an elegant work under the title of *Hibernia Depicta*; or, the *Antiquities, Buildings, Towns, and Picturesque Scenery of Ireland*, from Drawings by JOHN CLAUDE NATTES, Esq. to be engraved by Mr. FITTLER.

A national work has been commenced by Messrs. PYNE and NATTES, which is intended to exhibit a *Picturesque Delineation of the Arts, Agriculture, Manufactures, Trades, and Manners of the People of Great Britain*, taken from real life. It is to be published in monthly numbers.

MR. HASLAM, of Bethlem Hospital, has in the press a *Series of Reflections on the Construction, Internal Economy, and Moral Management of an Hospital for Insane Persons*.

A Translation, by SIR RICHARD HOARE, Bart., is announced, of the *Itinerary of GERALDUS CAMBRENSIS through Wales* in the year 1188, illustrated with Views and Notes, descriptive of the several abbeys, castles, and other places mentioned in the Itinerary.

THE BODLEIAN LIBRARY has lately received two copies of the *Cammua*, or book of the Ceremonies of the Priests of Ava, of Pegu, and of Siam, in India, exactly similar to the copy brought to London by Major Symes, who, in 1795, made a voyage to Ava, in quality of English ambassador.

An *Analytical History of the World* is announced, Ancient and Modern, upon two Maps, each six feet square, presenting at a single view the history and chronology of each state. To be published in six Monthly Numbers, each containing two sheets.

The second volume of Dr. GARNETT'S *Annals of Philosophy, Chemistry, and the Arts*, is in the press, and will shortly be published.

MR. D. TURNER, of Yarmouth, is engaged in publishing a *Synopsis of the British Fuci*; intended to comprise the Description and History of every known species.

PHIDIAS, the most celebrated statuary of ancient Greece, executed, at the expense of Pericles, a colossal statue of CERES, at Eleusis. It survived the injuries of time, and was discovered in the XVIIIth century, by Sir George Wheeler, in its ancient situation. It has been lately purchased, by two gentlemen of Jesus College, Cambridge, on their travels in Greece, and is now coming to England, being intended by them as a present to the University of Cambridge.

COUNT RUMFORD has published some *Observations relative to the Means of increasing the Quantities of Heat obtained in the Combustion of Fuel*. He recommends that fuel, instead of being employed to heat the room *directly*, or by the direct rays from the fire, should be so placed as to *heat the back and sides of the grate*, which must always be constructed of fire-brick or fire stone, which, when red-hot, sends off many more calorific rays than even red-hot coal. The grates too should be shallow, since a large mass of coals in the grates arrests the rays from the back and sides, and prevents them from coming into the room. A good and economical fire may however be kept in almost any grate, by merely laying at the bottom, and mixing with the coal, balls of about  $2\frac{1}{2}$  or  $2\frac{3}{4}$  inches diameter, perfectly globular, made of fire-brick or fire-stone, well burnt. The fact has been long known, that clays and several other incombustible substances, when mixed with sea coal in certain proportions, cause the coal to give out more heat in its combustion than it can be made to produce when it is burnt pure or unmixed. See *Journals of the Royal Inst. Vol. I. p. 28—33*.

A very interesting paper immediately follows that above-mentioned, written by the same indefatigable philosopher, *On the Use of Steam as a Vehicle for conveying Heat from one place to another*. The principles laid down in this paper were brought forward in the Count's VIIIth Essay. The application of them to dying, brewing, cooking, &c. is here illustrated. Messrs. Gott and Co. of Leeds, have erected a large dying house upon these principles, which succeed so perfectly when applied to practice, that a copper containing upwards of 1800 gallons is made to boil by steam in half an hour, whereas it would hardly be possible to make it boil in less than an hour by the greatest coal fire that could be made. A saving of about two thirds of the quantity of fuel is besides hereby effected in the dying house of these gentlemen; and as the heat communicated by steam can never exceed the mean temperature of boiling water by more than a very few degrees, the substances exposed to its action can never be injured by it. See *Journals of the Roy Inst. Vol. I. p. 34—45*.

MR. CRUIKSHANK published a defence of his new System of Chemistry, in Nicholson's Phil. Journal. To this Dr. PRIESTLEY has replied. He is still the zealous advocate for the doctrine of phlogiston, and calls upon Mr. Cruikshank to re-consider his hypothesis, and extend his examination to all the other arguments advanced in favour of the phlogistic system, and against the decomposition of water.

In another communication addressed to Mr. Nicholson, Dr. PRIESTLEY has detailed a number of observations and experiments relating to the pile of Volta, which seem to him favourable to the hypothesis of two electric



fluids—the positive containing the principle of oxygen, and the negative that of phlogiston. These united to water constitute the two kinds of air, viz. dephlogisticated and inflammable. He says they tend likewise to confirm a conjecture advanced by himself many years ago, respecting the similarity of the

electric matter and phlogiston, and, together with proper galvanic experiments, shew that the same substance elaborated from the aliment by the brain is the cause of muscular motion, the nerves being the most sensible of all electrometers.

---

\* *We are under the necessity, in consequence of the importance of the events connected with religion, which have unexpectedly occurred towards the close of the month, to defer to a future Number much of our Literary and Philosophical Intelligence.*

---

## HISTORICAL DEPARTMENT.

---

### I. STATE AND PROGRESS OF RELIGION.

#### FRANCE.

##### *Re-establishment of the Catholic Religion.*

#### LEGISLATIVE BODY.

SITTING OF 15TH GERMINAL, (APRIL 5.)

#### CONCORDAT.

THE Counsellors of State, Portalis, Regnier, and Regnaud (de Saint Jean d'Angely,) were introduced into the Hall with music playing and military honours.

After reading the decree by which the Government charged these three orators to present to the Legislative Body the CONVENTION made between the French Republic and the Holy See;

Portalis mounted the Tribune. France, said he, has been great in war; she has been great in peace; she ought now to consecrate the salutary institutions which are to secure it to her. He reminded the Legislative body that the Catholic religion was at one time the prevailing religion in France; the Constituent Assembly wished to reform its discipline; it placed its property at the disposal of the nation, and prescribed to its priests an oath which produced a schism. From that period the French priests were divided into two classes, those who took the oath, and those who refused it. The minds of men were irritated, theological dissensions increased; from this confusion originated laws which bore the marks of the circumstances that had produced them, and in which conscience was more or less oppressed.

It was in this state that things were, when the Government undertook to re-establish the peace of religion. A primary question presented itself: is religion in general necessary to bodies of people? is it necessary to men? Whatever may be the degree of perfection to which we are arrived, the multitude is more struck with what is imposed on it by order, than what is proved to it to be right. The idea of a universal legislator is as necessary

to the intelligent as to the physical world. It is very necessary to be cautious of separating a people from every thing that is a guide to men. Law, without morality, cannot subsist; law applies only to a single action: religion embraces the whole of a man's life: religion has need of ceremonies, of practices that speak to the eyes. There are forms which true philosophy respects as much as pride disdains them; it is by these forms that a religion addressing itself to the senses is popular. Religion has moreover need of discipline, for without rules what is there to hinder those who profess the same principles from separating and forming a multitude of separate systems of religion. It is by positive religions that men were induced to quit the forests, to unite and become civilized. It is religion alone that affords a consolation for the inequality of rank, for chagrin and affliction, that collects, and relieves from their fatigues, the inhabitants of an immense territory. The Government could not, therefore, hesitate to adopt an institution which makes the most essential truths the domains of the public conscience, which calms every mind, which calls all men to justice and humanity, and establishes equality among all ranks.

Some persons would have wished for a religion more conformable to our manners and to our ideas of liberty. If the strength of the law consists in its being feared, the strength of religion consists in its being believed, and belief is greater in proportion as the origin of the dogma is more remote. Christianity has the sanction of time and the respect of nations, and though it is distinguished into Catholic and Protestant, these are only two branches from the same trunk. Christianity has civilized Europe; it has created a social disposition in the countries where it has penetrated; it connects itself with the progress of the Arts and Sciences.

It is connected with no form of government: it is the religion not of one state, but of the world. It is hoped that its abuses will be pre-

vented by establishing the priesthood without leaving it any power of nomination, and by leaving it no other care than that of preaching morality and religion.

In order to terminate the schism that reigned in the church of France, it was necessary either to declare the chief of the state the chief of its religion—to create a national patriarch; and then it would be necessary to change the religious system, which could not be done at all in the present circumstances, and could be done at no time without much danger; or to recur to the chief of the universal church, whose authority may be regulated by the law of nations, without the necessity of war or scandal among ourselves. It would be silly to fear the renewal of the ancient pretensions of the Court of Rome. Its chief, as a sovereign has only the respect, that weakness and religion inspire, to support him. As head of the church, the clergy of France have frequently contended with him, and we still recollect the declaration of 1632, which denied all temporal influence of the Pope. The clergy are to be paid: the Constituent Assembly had consecrated that principle. In declaring that the Catholic religion is that of the three Consuls, it is not said that it shall become the governing religion; but only that it shall be the religion of those who govern, and who ought to have a religion. In Saxony the chief of the estate is Catholic, and the inhabitants are Lutherans. By a provision of the convention the Pope regards the purchasers of national property as indefeasible proprietors, not that the Roman Pontiff is supposed more than any other pontiff to possess the right of dissolving contracts, but to remove even the smallest inquietude. The prohibition of marriage to the Clergy will, perhaps, raise objections. Men consecrated to the divinity ought to be honoured, and to abstain from every thing that may subject them to the suspicion of wanting corporal purity. The Catholic worship requires a constant labour and attention, and it was thought necessary to spare them the embarrassments of a family. It has been said, that the Catholic religion has too many rights and ceremonies: these rites are the sanction and preservation of its doctrine. The Catholic Religion is reproached with cursing all those that are without its bosom, and of being intolerant and unsociable. Montesquieu saw in this principle only a motive for being attached to the religion which teaches it; for, says he, when a religion gives us the idea of a choice made by the divinity, that must attach us very strongly to the religion so chosen.

Regnauld (*de St. Jean d'Angely*,) then read the following Plan and Convention:

#### PLAN OF A LAW.

The formal agreements made at Paris, the 26th Messidor, an. 9, between the Pope and the French Government, (the Ratifications of which were exchanged at Paris, the 10th of September 1801,) the Organic Articles of said

agreement, and the Organic Articles of the Protestant forms of Worship, the tenor of which is herein aftermentioned, shall be promulgated and executed as laws of the Republic.

*Convention between the French Government, and his Holiness Pope Pius VII exchanged the 23d Fructidor, an 9, (September 10, 1801.)*

The First Consul of the French Republic, and his Holiness the Sovereign Pontiff, Pius VIth, have named for their respective plenipotentiaries:

The First Consul, the Citizens Joseph Bonaparte, Counsellor of State; Cretet, Counsellor of State; and Bernier, Doctor of Theology, *Curé* of St. Laud d'Angers; having full powers.

His Holiness appoints his Eminence, Signor Hercules Gonsalvi, Cardinal of the Holy Roman Church, Dean of St. Agatha, *ad Suburram*, his Secretary of State; Joseph Spina, Archbishop of Corinth, Domestic Prelate of his Holiness, Assistant of the Pontifical Throne; and Father Coselli, Theologist of the Counsel of his Holiness, who have received full powers for the purpose.

Who, having exchanged their full powers, have executed the following Convention:

*Convention between the French Government, and his Holiness, Pius VII.*

The Government of the Republic acknowledges, that the Catholic Religion, Apostolic and Roman, is the Religion of the great majority of French citizens.

His Holiness also acknowledges, that this religion has derived, and is likely to derive, the greatest advantages and lustre from the establishment of the Catholic Faith in France, and from the particular profession of it, by the Consuls of the Republic.

They, therefore, after this mutual acknowledgment, made as well for the interest of religion, as for the support of the internal tranquillity of their respective states, have agreed as follows:

Art. I. The Catholic Religion, Apostolic and Roman, shall be freely exercised in France. Its worship shall be public, but in conformity to such regulations of police as Government shall judge necessary for the public tranquillity.

2. There shall be made by the Holy See, in concert with the Government, a new division of French dioceses.

3. His Holiness shall declare to those who have now the rank of French Bishops, that he confidently expects from them all manner of sacrifices, even that of their Sees, for the sake of peace and unity. After this exhortation, if they shall refuse to make this sacrifice, which the interest of the Church requires (a refusal, which, however, his Holiness does not expect,) other persons shall be provided for the government of the Bishoprics, constituted by the new division of Sees, in the following manner:



4. The First Consul of the Republic shall within three months after the publication of his Holiness's bull nominate to the Archbishoprics and Bishoprics of the new division; and his Holiness will confer the canonical institution according to the forms established with regard to France before the change of its government.

5. The nomination to the Bishoprics which shall afterwards become vacant, shall be also made by the First Consul; and the canonical institution shall be confirmed by the Holy See, as in the foregoing article.

6. The Bishops, before they enter upon their functions, shall take before the First Consul in person, the oath of fidelity, which was in use before the change of government, expressed in the following terms: "I swear and promise to God, upon the Holy Evangelists, to preserve obedience and fidelity to the government established by the Constitution of the French Republic. I also promise to have no correspondence, nor to assist at any council or cabal, either within the country or out of it, that shall be contrary to the cause of the public tranquillity; and if in my diocese, or elsewhere, I shall learn of any plots or machinations prejudicial to the state I shall inform the government of it."

7. The clergy of the second order shall take the same oath before the civil authorities appointed by the Government.

8. The following prayer shall be recited, at the end of divine service, in all the Catholic churches of France,

Domine, salvam fac Republicam!

Domine, salvos fac Consules!

9. The Bishops shall make a new division of parishes in their dioceses, which shall however not be conclusive till it has received the consent of the Government.

10. The Bishops shall name the Curés. Their choice must however be agreed to by the Government.

11. The Bishops may have a chapter in their Cathedral, and a seminary for their diocese, without the Government being bound to endow them.

12. All the Metropolitan, cathedral, parochial, and other churches, that have not yet been disposed of, shall be placed at the disposal of the Bishops.

13. His Holiness, for the sake of peace, and the happy re-establishment of the Catholic religion, declares that neither he nor his successors shall trouble in any manner the possessors of ecclesiastical property that has been alienated, and that consequently the ownership of the said property, together with all the revenues and rights attached to it, shall remain with the said possessors or those to whom they have transferred it.

14. The Government will secure a suitable provision to the Bishops and Curés whose dioceses and parishes shall be marked out by the new division.

15. The Government shall take measures to permit those French Catholics, who shall

be so disposed, to form establishments and foundations in favour of the churches.

16. His Holiness acknowledges in the First Consul of the French Republic the same rights and prerogatives which the ancient Government possessed with him.

17. It is agreed between the contracting parties, that in case any of the successors of the First Consul, now being, should not be a Catholic, the rights and prerogatives mentioned in the above article, as well as the nomination of the bishoprics, shall be regulated with respect to him by a new convention.

The ratifications shall be exchanged at Paris in the space of forty days.

Done at Paris the 26th Messidor, of the 9th year of the Republic.

(Signed) JOSEPH BONAPARTE.

HERCULES, Cardinal CONSALVI.

JOSEPH SPINA, Archbishop of Corinth.

BERNIER.

F. CAROLUS CASELLI.

*The principal Organic Articles of the Concordat.*

No bull, brief, &c. of the court of Rome, shall have any effect in France without the consent of the Government.

No individual apostolic nuncio, legate, &c. shall be permitted to exercise their functions in France but with the consent of the Government, and in a manner conformable to the liberties of the Gallican Church.

The National Council, or Diocesan Synod, shall not take place without the consent of Government.

The Council of State shall take cognizance of disturbances caused by the ministers in the execution of their functions, or of other persons against them.

Bishops may add to their titles the qualification of *Citoyen*, or *Monsieur*.

No man can be named a Bishop but a *Frenchman*, aged at least thirty years, having an attestation of his morals delivered by a Bishop, and after an examination of his doctrine by a Bishop and two Priests.

Bishops may not quit their Sees without permission of the First Consul.

The Clergy in general shall wear black clothes, the Bishops violet coloured stockings.

There shall be a Liturgy and a Catechism for the French Church.

The new Calendar, which begins at the Autumnal Equinox, is preserved. The names of the days shall be as in the ancient calendar. Sunday shall be the day of rest for the Public Functionaries.

There shall be ten Archbishoprics, and fifty Bishoprics.

The allowance of the Archbishops shall be fifteen thousand livres annually, of the Bishops, ten thousand.

No Clergyman shall be ordained as Priest,

who is not 25 years of age, and possessed of 300 livres annual revenue.

The Curés shall reside in their parishes. Priests, who do not regularly belong to any diocese, shall not officiate.

No other holydays, except Sundays, shall be kept without the consent of the Government.

The bells shall only be rung for divine service.

The Bishops shall visit every year a part of their diocese; the whole every five years.

No religious ceremony shall take place out of the temples, in those towns, where there are temples dedicated to the different forms of worship. The same temple shall be consecrated only to one form of worship. The nuptial benedictions shall be only given by the clergy to those who have been married by the civil officers.

France is divided into ten Archbishoprics; that of Paris containing eight Bishoprics; that of Malines containing seven; Besancon, five; Lyons, four; Aix, four; Toulouse, five; Bourdeaux, three; Bourges, three; Tours, seven; and Rouen, four. Making, in the whole, ten Archbishoprics, and fifty Bishoprics.

*Substance of the Organic Articles of the Protestant Religion—First Chapter.*

No person shall exercise the ministerial functions but a Frenchman.

The Protestant churches and their ministers shall have no connection with any foreign power.

The ministers and their communities shall pray for the prosperity of the French Republic, and the Consuls.

No doctrine, nor alteration of doctrine, shall be published or taught, without being first authorized by the Government.

The Council of State will take cognizance of the designs of Ministers, and all dissensions that may arise among them.

The maintenance of the Ministers shall be provided for, wherever the property and oblations of the communities fall short.

The articles for the liberty of foundations, in the organic laws of the Catholic worship, shall be common to the Protestant churches.

There are to be two seminaries, one in the East of France, for the instruction of Ministers of the Confession of Augsburg; and the other at Geneva, for the reformed churches. The professors are to be named by the First Consul, and no Minister to be appointed without a certificate of his having studied in the seminary of his religion. The rules for the government of these seminaries to be also settled by the Government.

*Second Chapter.—Reformed Churches.*

The Reformed Churches of France shall have Pastors, local Consistories, and Synods. There shall be a Consistorial Church for every 6000 souls of the same communion. Five

Consistorial Churches shall form the district of a Synod.

The number of the Ministers, or Pastors, in the same Consistorial Church, cannot be increased without the authority of government.

The Pastors cannot resign without stating their motives to Government, which shall approve or reject them.

The title of election shall be presented to the First Consul for his approbation.

All the Pastors now in exercise are provisionally confirmed.

Each Synod shall be composed of a Pastor and a Notable of each church. The Synods shall superintend the celebration of worship, and conduct of ecclesiastical affairs, and all their decisions shall be submitted for the approbation of Government. The Synods cannot assemble until they shall have received the permission of Government, and no Synodal Assembly shall last more than six days.

*Substance of the Organization of the Churches of the Confession of Augsburg.*

The churches of this confession shall have Pastors, local Consistories, Inspections, and General Consistories.

The Pastors and Consistorial churches shall be subject to the regulations prescribed for the reformed Pastors and churches last mentioned. The churches of the Confession of Augsburg shall be subordinate to the Inspections. Five consistorial churches shall form an inspection, which is to assemble only by permission of Government. Each Inspection to choose an Inspector, and two Laymen of such choice to be confirmed by the First Consul.

There are to be three General Consistories: one at Strasburgh, for the Protestants of Augsburg, of the departments of the Upper and Lower Rhine; a second at Mentz, for those of the departments of the Sarre and Mont-Tonnere; and the third at Cologne, for those of the departments of the Rhine, Moselle, and Roer.

Such are the principal laws which regulate the re-establishment of Christianity in France. We shall offer a few brief remarks upon this new religious constitution.

The first impression which it must undoubtedly make upon every serious mind will be that of joy. No person, who venerates the holy name by which we are called, will hear without exultation that at length the Lord's Day is to be again honoured as a day of rest, and the religion of Christ, though under an imperfect form, acknowledged as the public religion of France. It has been



indeed an affecting and melancholy spectacle to the Christian world; it has been an example, pregnant with dreadful consequences to mankind, to behold one of the principal nations of Europe deliberately casting off the yoke of religion, and by a public act renouncing the authority of Jesus Christ as its Lord. Had such an apostate nation established itself in tranquillity, and flourished in prosperity, this event would, though without any just reason, have shaken the attachment of many of the present friends of Christianity, and given occasion to her enemies to blaspheme. We may remark however, that hitherto the cause of infidelity has had little reason to triumph, or that of Christianity to be ashamed. For the act of renouncing the Christian faith has been succeeded by crimes and vices, cruelties and massacres, prostitution of public principle, and general profligacy of manners, hitherto unexampled in the civilized world. It was a tribute of respect paid to Christianity to extinguish her light before such deeds of darkness were committed, as have since polluted France. Future legislators will learn upon political grounds to reverence an institution, the destruction of which has been so dreadfully injurious to civil society. The experiment has been solemnly made of substituting philosophy in the room of religion, and such have been the consequences, that in the short space of eight years it has been judged, even by philosophers themselves, absolutely necessary for the happiness of mankind to dethrone the idol they had erected, and to re-establish that religion which they had abolished. The return of order, of public tranquillity, of reason, in France, is accompanied by the return of religion as their natural ally.

But while we rejoice in this public honour paid to Christianity, we cannot fail to observe the characters of the men who pay it, and remark the motives by which they are influenced; and our satisfaction is not a little damped by this circumstance. For who are the men who now stand forward as the

panegyrists of religion, and propose to re-establish Christianity? Are they sincere disciples of Jesus Christ? Are they influenced by a love of the truth? Have they renounced their infidelity? Do they acknowledge the divine origin of Christianity? No, it is but too evident that the principal actors in this drama are mere statesmen, who regard religion only as a political engine. Their orator seems anxious to discover, through the flimsy veil of respect he casts over Christianity, the reasons upon which alone he recommends it. It teaches men to respect the laws; for without morality law cannot subsist. It promotes civilization—it affords a consolation for the inequality of ranks—it connects itself with the progress of the arts and sciences. On these accounts its forms are to be respected even by philosophy; for it is by forms religion, addressing itself to the senses, becomes popular. The Christian system is to be preferred to others, because it has the sanction of time, and the respect of nations. Belief is stronger in proportion as the origin of the dogma is more remote. From such men, and upon such grounds, what can be expected! When infidelity becomes the patron of Christianity, what may not be feared!

Throughout the whole of this political establishment, a jealousy of the instrument which it is necessary to employ, and an endeavour to use it as an engine to strengthen the state, are strikingly apparent. All the power is most cautiously lodged in the hands of government. The Chief Consul is to appoint the Bishops and Archbishops; and though these are to nominate the inferior Clergy, yet their nomination must be approved by Government. The salaries of all ecclesiastics are to be paid by the state—so entirely will the Ministers of religion be the creatures of Government. Nay, the Bishops and Clergy are retained by an oath to inform their rulers of any plot or machination against the state, of which they may hear. Should auricular confession be still practised, it may be found a very convenient political instrument. It is not difficult to con-

ceive what kind of men will become the Ministers of Religion, and what ends they will be required to answer.

We rejoice in the toleration allowed, or perhaps we might say in the establishment granted, to the Lutheran and Calvinistic Churches. Protestants are numerous in several parts of France, and were connived at of late; though, since the revocation of the edict of Nantz, they have not been publicly recognised. But the cold and jealous policy which every where watches them, and guards against them as foes, forbids us to hope much from the indulgence they are to receive. No doctrines are to be taught by them without being first authorized by Government. The Council of State is to take cognizance of the designs of their Ministers, and of all dissensions that may arise among them. The number of their Ministers is not to be increased without the authority of Government. No person can be elected a Minister without the approbation of the First Consul. No person can officiate as a Minister who has not a certificate of his having studied in the seminary appointed for his religion, under a Professor named by the First Consul; nor can a Minister even resign his charge without stating his reasons to Government, which shall approve or reject them. We know that many persons have entertained sanguine hopes that the Revolution would prove the means of widely diffusing vital Christianity through France, and that full liberty would be allowed in that land of freedom for religious discussions, and active exertions to propagate the Protestant faith. We confess we indulge no such hopes. Infidelity will never open the door for the Gospel, and take the Apostles of Christ by the hand to protect them, and forward their designs. The present religious constitution of France evidently does not permit religious discussions, nor allow a proselyting spirit. It is the object of the Chief Consul, in tolerating Religion at all, to tolerate it only as an instrument of promoting tranquillity, and we are much mistaken if any attempts to increase the ac-

tive influence of Christian principles would not meet with as determined resistance from the present Catholic Chief Consul of France, as they did of old from the heathen Emperors of Rome. The Mahometan proclamation of Buonaparte, in Egypt, cannot fail to come to remembrance, while the edicts of the First Consul in France, in favour of Christianity are promulgated.

One remark on this subject will, we trust, force itself upon the mind of every Briton who reads this convention; a remark in the truth of which we are happy to believe our dissenting brethren will cordially unite with us. How much more extensive and complete the toleration, how much superior in all respects the religious liberty, granted under the English constitution. Happy state! thy Ministers are independent; thy worship is free. The sacred rights of conscience are respected, and even the fullest indulgence allowed to sectaries under thy mild dominion. What phrensy could so infatuate Britons as to expect a purer liberty from the violent and bloody hands of an infidel revolution.

In the present re-establishment of the Catholic Religion in France, we cannot but observe with pleasure the humiliation of Popery—a severe blow is given to Antichrist even while his power is raised from annihilation. The sun of Popery rises again in France, shorn of its beams. The pomp of the Church, the wealth of its establishment, the numbers of its retinue, the extent of its power, are withdrawn. We behold in their room a poor Clergy, without splendour or influence, controlled and directed on every side by the secular powers. Babylon is fallen! We wonder and adore.

It will be readily supposed, upon a survey of the whole, that there is no reason to augur well concerning the progress of real Religion in France, in consequence of the present re-establishment of Christianity. The salaries of the Clergy are said to be scarcely sufficient for a maintenance, and their degraded state will render them, it is to be feared, mean and selfish in



their views, and dependent upon the opulent part of their flocks. It is the character of Popery to derive its influence, not from the exhibition of truth to the understanding, but from the magic of ceremonies, or the blind devotion of ignorance. The Clergy will labour to re-establish their power through the medium of religion. If we are not mistaken in our conjecture, there will soon be a struggle between infidelity and superstition, and France will again be divided between bigots and atheists.

How the struggle may terminate we do not conjecture. But we fear that true Religion will gain little by the present change. When we call to mind the proofs of an Anti-Christian conspiracy adduced by Abbé Barruel, and reflect on the characters and past conduct of the individuals who are enabled by the present Concordat to direct and control the public instruction of France; we find it difficult to repress the rising apprehension, lest the re-establishment of religious forms in that country should only serve to give a greater facility to the execution of those purposes of inveterate hostility which, we may be assured, infidels will ever entertain against the Christian faith.

#### ENGLAND.

A bill has been introduced, during the present month, into the House of Commons, by Sir William Scott; the object of which is to amend and render more effectual the act of the 21st of Henry VIII. entitled, "Spiritual persons abridged from having pluralities of living, and from taking of farms, &c. The following is an outline of its principal provisions, viz.

It repeals that part of the above act which restrained the Clergy from taking farms, or buying and selling cattle or corn for gain. It permits an Incumbent, when the house of residence is insufficient, to hire, with the Bishop's consent, some fit and sufficient house wherein to reside, either in his own or another parish. It appoints, that an incumbent absenting himself from his benefice, without such cause as is declared by former acts to be a sufficient excuse for absence, for three months or more, either together or at several times, in any one year, shall be liable to prosecution at common law; and shall be mulcted for an absence of not less than three, nor more than six months, in one-fourth of the yearly value of his bene-

fice; for an absence of not less than six, nor more than eight months, in one third; of not less than eight, nor more than twelve months, one half; and for a year three-fourths; part of the fine to go to the informer, and the remainder to be disposed of as the act directs. It confirms the former exemptions from the penalties of non-residence, and makes farther exemptions in favour of persons holding a variety of enumerated offices: it gives to the Bishop a power, in certain cases, of granting to any Incumbent, on application being made to that effect by petition, of the allegations in which the Bishops may require proof, a license of non-residence, which shall be a protection against all suits at law; and also a power of revoking the same at his discretion. These cases are, 1st The sickness or infirmity of the Incumbent himself, his wife, or child: 2d. The want of a sufficient house of residence, provided the same be not owing to the neglect of the Incumbent: 3d. The Incumbent having a house of his own, or of some relation within his parish in which he may choose to reside: and 4th. When the Incumbent on a benefice of small value serves as curate elsewhere, providing at the same time to the Bishop's satisfaction for the service of his own parish. It gives to the Bishop a further power of granting to any Incumbent, in all cases not enumerated, a license of non-residence, provided the application for such license be recommended by the Archdeacon, and the license be allowed by the Archbishop. It directs, that the nature and circumstance of each case, and the reasons for granting the license, as well as every license and every revocation of a license, be entered in a book, which shall be open to any one's inspection on paying one shilling; and it orders a copy of them to be publicly read in the parish church. It gives also to the Bishop a power of requiring the residence of any non-resident Incumbent, and of sequestering, in case of non-compliance, the profits of his benefice; and if an Incumbent continue for three years under such sequestration, his benefice becomes *ipso facto* void. It allows to the Clergy a right of appeal to the Archbishop whenever they think themselves aggrieved by the Bishop's refusing or revoking a license, or compelling them to reside. And lastly, it requires all Incumbents to take an oath to reside on their livings, unless their residence shall be legally dispensed with.

The magnitude of the change which the above Bill, if passed into a law, must necessarily produce in the relative situation of the Clergy and Laity of this country, and its consequent effect on the general state of Religion, will be a sufficient reason for our considering its provisions at some length.

The act of Henry VIII. imposed several harsh and unnecessary restrictions on the Clergy, and we therefore heard with satisfaction that measures were to

be taken in Parliament for removing the inconvenience. But the evil of non-residence, which, according to the Bishop of Rochester, has grown to a most gigantic size in the present day, seems no less to require a legislative remedy, and we should have rejoiced had the former object been combined with regulations calculated to ensure the future residence of the great body of the Parochial Clergy.

On perusing the present Bill, however, we have been led to doubt, notwithstanding the advantages which through the laudable zeal of many of the present Bench of Bishops it may be fairly expected to produce; whether it may not ultimately tend to increase the evil of non-residence, (on all hands acknowledged to be one of the first magnitude) to an indefinite extent. The Bill, without attaching to the superior Clergy any distinct responsibility, or allowing of any appeal from their decision, grants them an unlimited power of dispensing with the residence of parochial Incumbents, and of placing them beyond the jurisdiction of lay courts. We should have rejoiced, indeed, to have seen the Bishops armed with a strong concurrent power of enforcing residence, because we feel a persuasion that, generally speaking it could not be placed in better hands; but we cannot contemplate, without some apprehension, the virtual transfer of the whole power of enforcement in this instance, from the courts of law, the natural guardians of the people against the misconduct of all persons discharging public offices, to the diocesans exclusively, and that under circumstances very uncongenial to the spirit of the constitution. The question of residence, or non-residence, involves the interests of another party besides the Incumbent; yet the Bill does not require that any one else should be heard, or even that previous notice of his application to the Bishop for a license should be given to the parish; but on his *ex-parte* evidence alone, the Bishop is authorized to decide. Is not this an unwarranted transfer into the hands of an individual of the guardianship of the interests of the parish by whom the Incumbent is paid, and to whom he owes, in return, the

punctual performance of his proper duties? The parish pays the Incumbent his tithes; or if it refuses, *the iron-hand of the law* is very unceremoniously, though justly, extended to force its compliance; but, by the Bishop's license, it is liable to be deprived of every means of obtaining from the Incumbent the performance of his engagements.

Were the Bishops by distinct provisions made duly responsible for the exercise of the discretionary power intrusted to them, many objections to the present Bill would be removed.\* *Sed quis custodiet ipsos custodes?* We all know the force of the principle of *esprit du corps*. This principle generates in all men a more lively perception of the rights, and a less acute feeling of the duties of their particular profession; and the Clergy are certainly as open to its influence as other bodies. Besides, it never can be a wise policy to make men the ultimate judges in a case which may possibly be their own. A Bishop may himself be obnoxious to the charge of neglecting the duty of residence. With what propriety, then, can he refuse applications for a similar indulgence, or enforce, by his episcopal monitions, the residence of his Clergy? One Bishop, for instance, may possess a professorship at Cambridge, and a benefice in Leicestershire, and yet reside in Westmoreland. How shall he interpose to censure for neglect of residence the Clergy of his diocese? Another Bishop may choose to visit foreign countries, perhaps from motives of curiosity. With what feelings would his chancellor set about exercising a discretionary power of coercing the non-resident Clergy of his non-resident Bishop? It may appear invidious to instance cases which may be only the exceptions of a general rule; but we disclaim any intention of thereby implicating the present body of Bishops in a charge of inattention. It is not so much the immediate as the future and more remote consequences of the measure which we

\* In much of what follows we have availed ourselves of a very able pamphlet entitled "Observations on Dr. Sturges's Pamphlet respecting Non-residence, &c." for which we feel ourselves much indebted to the ingenious author. We have, in some places, given merely an abstract of his remarks.



dread. In short, we fear, whatever degree of temporary vigour the present Bill may give to the discipline of the Church, that even in its common and ordinary operation, it may gradually and ultimately produce a system of general relaxation with respect to non-residence, which must prove of material detriment to the Church, and to the interests of Religion. For our part, we are of opinion, that the exemptions already existing, when modified with a view to the rectification of abuses, are as extensive as they ought to be made. We are far from feeling the force of those arguments for pluralities and non-residence, which are drawn from the very small value of a great proportion of our benefices; nor do we think they ought to weigh for one moment, with a British parliament, whose first and paramount obligation to the community is to employ the ample means they possess in making due provision for its spiritual interests by appointing adequate incomes for the Clergy. No one will deny that a laborious resident Clergy are an immense blessing to a country; and the effects produced by such a Clergy on the manners of the Scotch and of the Swiss furnish a strong proof of this. It cannot be alleged, that our poverty is such as not to admit of a competent provision to the ministers of Religion; neither can it be alleged, that the general state of manners does not require extraordinary legislative interference in removing every real obstacle to the universal residence of the parochial Clergy.

We cannot concur with some individuals in regarding the promotion of science, or the gratification of curiosity, as grounds on which a parish priest can be vindicated in neglecting the most important of all human duties, the care of the souls of his parishioners—interests which ought to be far dearer to him than those of science or literature. The neglect of those interests, no degree of literary or philosophical attainments can compensate, and their promotion is a far more ennobling pursuit than “surveying the sumptuousness of palaces, or the stateliness of temples, making accurate measurements of the remains of an-

cient grandeur, or forming a scale of the curiosity of modern art; collecting medals or collating manuscripts.” To these pursuits we would allow their due commendation, and to those who engage in them, our due tribute of respect as public benefactors; but while we consider the scriptures as the only safe rule of practice, and the obligations of morality as binding on the consciences of men, we must be of opinion that a parish priest ought either to relinquish the awful charge and responsibility which he has taken upon himself, or make every other pursuit, however gratifying to his taste, or advantageous in point of emolument, subordinate to this great duty which he has solemnly undertaken to perform; viz. *feeding the flock of Christ, whereof he professes the Holy Ghost to have made him overseer.\** This is a pursuit in which his path is clearly marked out by the great shepherd of the sheep; and which is in itself more dignified and important than any other. *Behold! ye are fellow workers with Christ; ye are ambassadors for God; ye are the ministers of reconciliation between God and man.* Blessed are they, who, feeling the importance of their high and holy calling, devote themselves to the right discharge of its duties! made instruments of diffusing the knowledge of God and of Christ, they shall have *many for their crown of joy and rejoicing in the great day of account.* *Having turned many to righteousness, they shall shine as the brightness of the firmament and as the stars, for ever and ever.* And even if their labours of love should have failed of success, yet *is their judgment with the Lord and their reward with their God.* We need not dwell on the opposite line of conduct. It is described in its nature and effects by the words of unerring truth—*Should not the Shepherds, should not they feed the flocks? Ye eat the fat and ye clothe yourselves with the wool: but the weak ye have not strengthened, the sick ye have not cured, neither have ye bound up the broken nor brought home again that which was driven away.*

\* See the Ordination Service, *passim*.

*Ye have not inquired for that which was lost Wherefore as I live, I will require my sheep at their hands, nor shall the shepherds feed themselves any more, for I will deliver my sheep from their mouths. They shall no more devour them.*

There are some who have maintained the impropriety of subjecting the Clergy to the "unbending rigour,"—to the "iron hand" of the law. But what, may we not ask, forms not only our security in this country, but enables both the Clergy and the Laity to indulge the friendly sympathies of social life; to pursue either recondite science or elegant literature; to acquire, retain, and enjoy property? what is it that places Britons beyond the reach of the arbitrary power of a tyrant, or the unjust caprice of a judge? What is it that diffuses happiness over this land, and softens the distinctions which separate the different orders of our well graduated community? It is the known and undeviating nature, and the universal and undistinguishing application of those rules of law which some have characterized as unbending and rigorous. Supposing, however, that what is in this land our privilege and our boast, were in some instances a hardship; why should the Clergy be exempted from the common lot? It pays no compliment to our institutions, or to our Clergy, to suppose such an exemption necessary. But may it not be questioned, whether it be for the interest of the Clergy themselves that they should possess such an immunity as this, coupled as it will be with a dependance on the varying opinions and humours of an individual; a circumstance more likely to lead to an abridgement of freedom, and to peculiar hardships in particular cases, than subjection to known and precise regulations would be.

But to employ one more argument drawn from experience; When was it, may we not ask, that the Clergy were most ignorant, immoral and fanatical? It was when the order was most highly privileged, and when they were wholly exempted from lay jurisdiction. We cannot, therefore, view without

jealousy the introduction of the principle we have been combating; because, feeling that similar causes, while human nature continues the same, will not fail to produce more or less similar effects, we see, in the present measure, the seeds of the future corruption of our Clergy, and of the declension of our Church.

Let it never be forgotten, that the stability of our ecclesiastical establishment must depend, in a great degree, on the conduct and the consequent character of its ministers. If they be negligent of their charge, they will necessarily lose ground in the public estimation; and as men in general will not discriminate nicely between the man and his functions, the character of the Church and of that Religion which the Church has been established to inculcate, will be proportionably injured. In this age of fearless innovation and licentious inquiry, it is worse than infantine dotage to expect that the minds of men can be retained in a state of submissive reverence for the mere name and office of the priesthood. If instead, therefore, of enforcing the residence of the parochial Clergy by precise and clearly defined regulations, every restraint is made to give way to the will of an individual, and a door is thus opened for extensive and aggravated abuses, what may we not in time expect? We may expect, that while on one side infidelity is rapidly advancing, and on the other Dissenters are making active, and under such circumstances, perhaps, seasonable efforts; (for we must still regard the religious instruction of the community as a point to which every other must be subordinate, and partial light as preferable to total darkness) there will be left to us only the skeleton of a Church, the mouldering memorial of life and power and energy, now no more.

We shall only make one more remark. We do not particularly object to the permission to farm, which by this bill is granted to clergymen; but we conceive that parliament ought to affix a narrow limit to its extent. The judicious Hooker approved of those restrictions which the present Bill pro-



poses to repeal; and we may quote in support of his opinion the words of the son of Sirach, "The wisdom of a learned man cometh by opportunity of leisure. How can he get wisdom that holdeth the plough and glorieth in the

goad; that driveth oxen and is occupied in their labours, and whose talk is of bullocks? He giveth his mind to make furrows, and is diligent to give the kine fodder."

## II. VIEW OF PUBLIC AFFAIRS.

THE termination of the war which has so long desolated the different quarters of the globe, constitutes a new era in the history of the world. We cordially hail the re-establishment of peace, and we cannot announce it without expressing a hope, that every Christian will offer up his individual praises to that Being to whom we owe this mercy, and that his Majesty will also be pleased to appoint a solemn day of Thanksgiving to be observed by us as a nation.

May our animosities be, on this occasion forgotten! The proper observation of our fasts, it is to be feared, was much hindered by political jealousies. May we now "with one heart and one voice glorify God;" and may we remember, that no prayers or praises are acceptable to Him, unless accompanied by the spirit of kindness and love towards our neighbours—towards men, that is to say, of every sect, of every party, and of every nation.

### DEFINITIVE TREATY OF PEACE

*Between the French Republic, His Majesty the King of Spain and the Indies, and the Batavian Republic, (on the one Part;) and His Majesty, the King of the United Kingdom of Great Britain and Ireland, (on the other Part)*

THE First Consul of the French Republic, in the Name of the French People, and His Majesty the King of the United Kingdom of Great Britain and Ireland, being equally animated with a desire to put an end to the Calamities of War, have had the foundation of Peace, by the Preliminary Articles, which were signed in London the 9th Vendemiaire, an.10, (or the 1st of October, 1801)

And as by the 15th Article of the Preliminaries it has been agreed on, "That Plenipotentiaries should be named on the part of each Government, who should repair to Amiens, and there proceed to arrange a Definitive Treaty, in concert with the Allies of the Contracting Powers."

The First Consul of the French Republic, in the Name of the French People, has named

as Plenipotentiary the Citizen Joseph Buonaparte, Counsellor of State.

His Majesty the King of the United Kingdom of Great Britain and Ireland, has named the Marquis Cornwallis, Knight of the Most Noble Order of the Garter, one of His Majesty's Privy Council, General in His Majesty's Armies, &c &c.

His Majesty the King of Spain and the Indies, and the Government of the Batavian Republic, have appointed the following Plenipotentiaries, to wit; His Catholic Majesty has named Don Joseph Nicolas d'Azara, his Counsellor of State, Grand Cross of the Order of Charles III. Ambassador Extraordinary of His Majesty to the French Republic, &c &c.

And the Government of the Batavian Republic has named Roger Jean Schimmelpennick, its Ambassador Extraordinary to the French Republic, &c.

Which said Plenipotentiaries having duly communicated to each other their respective powers, which are transcribed at the conclusion of the present Treaty, have agreed upon the following articles:

Article I. There shall be Peace, Friendship, and Good Understanding between the French Republic, His Majesty the King of Spain, his heirs and successors, and the Batavian Republic on the one side, and His Majesty the King of the United Kingdom of Great Britain and Ireland, his heirs and successors on the other part.

The Contracting Parties shall use their utmost efforts to preserve a perfect harmony between their respective Countries, without permitting any act of hostility whatever by sea or by land, for any cause, or under any pretext.

They shall carefully avoid every thing which might for the future disturb the happy Union now re-established between them, and shall not give any succour or protection directly or indirectly, to those who would wish to injure any of them.

II. All the prisoners made on one side and the other, as well by land as by sea, and the hostages carried off or delivered up during the war and up to the present day, shall be restored without ransom, in six weeks at the latest, to be reckoned from the day when the Ratifications of the present Treaty are exchanged, and on paying the Debts which they shall have contracted during their captivity. Each of the Contracting Parties shall respectively discharge the advances which shall have been

made by any of the Contracting Parties for the support and maintenance of prisoners in the countries where they have been detained. There shall be appointed by mutual consent for this purpose a commission, specially empowered to ascertain and determine the compensation which may be due to any one of the Contracting Parties. The time and the place shall likewise be fixed by mutual consent for the meeting of the Commissioners who shall be intrusted with the execution of this Article, and who shall take into account, not only the expenses incurred on account of the Prisoners of the respective Nations, but likewise on account of the Foreign Troops, who before being taken, were in the pay, and at the disposal of one of the Contracting Parties.

III. His Britannic Majesty restores to the French Republic and its Allies, viz. His Catholic Majesty and the Batavian Republic, all the possessions and Colonies which respectively belonged to them, and which have been either occupied or conquered by the British Forces during the course of the present War, with the exception of the Island of Trinidad and of the Dutch possessions in the Island of Ceylon.

IV. His Catholic Majesty cedes and guarantees in full property and sovereignty the Island of Trinidad to His Britannic Majesty.

V. The Batavian Republic cedes and guarantees in full property and sovereignty to His Britannic Majesty all the possessions and establishments in the Island of Ceylon, which previous to the War belonged to the Republic of the United Provinces, or to the Dutch East-India Company.

VI. The Port of the Cape of Good Hope remains to the Batavian Republic in full sovereignty in the same manner as it did previous to the war.

The Ships of every kind belonging to the other Contracting Parties shall be allowed to enter the said Port, and there to purchase what provisions they may stand in need of as heretofore, without being liable to pay any other imposts than such as the Batavian Republic compels the Ships of its own Nation to pay.

VII. The territories and possessions of Her Most Faithful Majesty are maintained in their integrity, such as they were antecedent to the War. However the boundaries of French and Portuguese Guiana are fixed by the River Arowary, which empties itself into the Ocean above Cape North, near the Islands Nuovo and Penetentia, about a degree and a third of North Latitude. These boundaries shall run along the River Arowary, from its mouth the most distant from Cape North to its source, and afterwards on a right line, drawn from that source, to the Rio Branco towards the West.

In consequence, the Northern bank of the River Arowary, from the said mouth to its source, and the territories that lie to the North of the line of the boundaries laid down

as above, shall belong in full sovereignty to the French Republic.

The southern bank of the said River, from the same mouth, and all the territories to the South of the said line, shall belong to Her Most Faithful Majesty.

The navigation of the River Arowary, along the whole of its course, shall be common to both Nations.

The arrangements which have been agreed upon between the Courts of Madrid and Lisbon, respecting the settlements of their boundaries in Europe, shall nevertheless be adhered to conformably to the stipulations of the Treaty of Badajoz.

VIII. The territories, possessions, and rights of the Sublime Porte, are maintained in their integrity, as they were before the War.

IX. The Republic of the Seven Islands is recognised.

X. The Islands of Malta, Gezo, and Comino, shall be restored to the Order of St. John of Jerusalem, to be held on the same conditions on which it possessed them before the War, and under the following stipulations:

1. The Knights of the Order, whose *Languages*\* shall continue to subsist, after the exchange of the Ratification of the present Treaty, are invited to return to Malta, as soon as the Exchange shall have taken place. They shall there form a general Chapter, and proceed to the Election of a Grand Master, chosen from among the Natives of those Nations which are to preserve their *Languages*, unless that election has been already made since the Exchange of the Preliminaries.

It is understood that an Election made subsequent to that epoch, shall alone be considered valid, to the exclusion of any other that may have taken place at any period prior to that epoch.

2. The Governments of the French Republic, and of Great Britain, desiring to place the Order and Island of Malta in a state of entire independence with respect to themselves, agree that there shall not be in future either a French or an English *Langue*; and that no individual belonging to either the one or the other of these Powers shall be admitted into the Order.

3. There shall be established a Maltese *Langue*, which shall be supported by the territorial revenues, and commercial duties of the Island. This *Langue* shall have its peculiar dignities, an establishment and a mansion house. Proofs of Nobility shall not be necessary for the admission of Knights of this *Langue*.

\* The word *Langue* may be translated by that of *Class* or *Tribe*. The Knights were considered as consisting of eight *Classes* or *Tribes* (commonly called *Languages*) of which Spain and Portugal furnished two, Italy one, Germany one, Bavaria one, and France three. The number of Knights sent by France was, then, about three hundred and thirty-nine out of the thousand.



gue; and they shall be moreover admissible to all offices, and shall enjoy all privileges in the same manner as the Knights of the other *Langues*. At least half of the Municipal, Administrative, Civil, Judicial, and other employments depending on the Government, shall be filled by inhabitants of the Islands of Malta, Gozo, and Comino.

4. The forces of His Britannic Majesty shall evacuate the Island, and its dependencies, within three months from the exchange of the Ratifications, or sooner if possible. At that epoch it shall be given up to the Order in its present state, provided the Grand Master, or Commissaries, fully authorized according to the Statutes of the Order, shall be in the Island to take possession, and that the force which is to be provided by His Sicilian Majesty, as is hereafter stipulated, shall have arrived there.

5. One half of the Garrison, at least, shall be always composed of native Maltese; for the remainder, the Order may levy Recruits in those Countries only which continue to possess the *Langues*. The Maltese Troops shall have Maltese Officers. The Commandership in Chief of the Garrison, as well as the nomination of the Officers, shall pertain to the Grand Master, and this right he cannot resign even temporarily, except in favour of a Knight, and in concurrence with the advice of the Council of the Order.

6. The independence of the Isles of Malta, of Gozo and Comino, as well as the present arrangement, shall be placed under the protection and guarantee of France, Great Britain, Austria, Spain, Russia, and Prussia.

7. The Neutrality of the Order and of the Island of Malta, with its dependencies, is hereby proclaimed.

8. The Ports of Malta shall be opened to the Commerce and the Navigation of all Nations, who shall there pay equal and moderate Duties: these Duties shall be applied to the maintenance of the Maltese *Langue*, as specified in paragraph 3, to that of the Civil and Military Establishments of the Island, as well as to that of a general Lazaret, open to all colours.

9. The States of Barbary are excepted from the conditions of the preceding paragraphs, until, by means of an arrangement to be procured by the Contracting Parties, the system of hostilities, which subsists between the States of Barbary, and the Order of St. John, or the powers possessing the *Langues*, on concurrence in the composition of the Order, shall have ceased.

10. The Order shall be governed, both with respect to Spirituals and Temporals, by the same Statutes which were in force when the Knights left the Isle, as far as the present Treaty does not abrogate them.

11. The Regulations contained in the Paragraphs 2, 3, 7, 8, and 10, shall be converted into Laws and perpetual Statutes of the Order, in the customary manner; and the Grand Master, or, if he shall not be in the Island at

the time of its restoration to the Order, his Representative, as well as his Successors, shall be bound to take an oath for their punctual observance.

12. His Sicilian Majesty shall be invited to furnish 2000 men, natives of his States, to serve as a Garrison in the different fortresses of the said Islands. That force shall remain one year, to bear date from their restitution to the Knights; and if, at the expiration of this term, the Order should not have raised a force sufficient, in the judgment of the Guaranteeing Powers to garrison the Island and its Dependencies, as is specified in the 5th paragraph, the Neapolitan Troops shall continue there until they shall be replaced by a force deemed sufficient by the said Powers.

13. The different Powers designated in the 6th paragraph, to wit; France, Great Britain, Austria, Spain, Russia, and Prussia, shall be invited to accede to the present stipulations.

XI. The French troops shall evacuate the kingdom of Naples and the Roman States; the English Forces shall also evacuate Porto Ferrajo, and generally all the Ports and Islands that they occupy in the Mediterranean, or the Adriatic.

XII. The Evacuations, Cessions, and Restitutions, stipulated by the present Treaty, shall be executed in Europe within a month; on the Continent and Seas of America and Africa in three months; on the Continent and Seas of Asia in six months, which shall follow the Ratification of the present Definitive Treaty, except in case of a Special Reservation.

XIII. In all cases of Restitution, agreed upon by the present Treaty, the fortifications shall be restored in the condition they were in at the time of signing of the Preliminaries; and all the works which shall have been constructed since their occupation, shall remain untouched.

It is agreed besides, that in all the stipulated cases of Cessions, there shall be allowed to the inhabitants, of whatever rank or nation they may be, a term of three years, reckoning from the notification of the present Treaty, to dispose of all their properties, whether acquired or possessed by them before or during the continuance of the present War; during which term of three years, they shall have free and entire liberty to exercise their religion, and to enjoy their fortunes. The same power is granted in the Countries that are hereby restored, to all persons, whether inhabitants or not, who shall have formed any establishments there, during the time that those countries were in the possession of Great Britain.

As to the inhabitants of the Countries restored or ceded, it is hereby agreed, that no person shall, under any pretence, be prosecuted, disturbed, or molested, either in person or property, on account of his political conduct or opinion, or for his attachment to any of the Contracting Parties, on any account whatever,

except for debts contracted with individuals, or for acts subsequent to the present Treaty.

XIV. All the Sequestrations laid on either side, on Funds, Revenues, and Credits, of what nature soever they may be, belonging to any of the Contracting Powers, or to their Citizens, or Subjects, shall be taken off immediately after the Signature of this Definitive Treaty.

The decision of all claims among the individuals of the respective nations, for debts, property, effects, or rights, of any nature whatsoever, which should, according to received usages, and the Law of Nations, be preferred at the epoch of the Peace, shall be referred to the competent Tribunals: in all those cases speedy and complete justice shall be done in the countries wherein those claims shall be respectively preferred.

XV. The Fisheries on the coasts of Newfoundland, and of the adjacent islands, and in the Gulf of St. Laurence, are placed on the same footing as they were before the War.

The French Fishermen of Newfoundland and the inhabitants of the islands of St. Pierre and Miquelon, shall have liberty to cut such wood as may be necessary for them in the Bays of Fortune and Despair during the first year, reckoning from the Ratification of the present Treaty.

XVI. To prevent all grounds of complaint and disputes which might arise on account of Captures which may have been made at sea subsequent to the signing of the Preliminaries, it is reciprocally agreed that the ships and property which may have been taken in the Channel, and in the North Seas, after a space of twelve days, reckoning from the exchange of the Ratifications of the Preliminary Articles, shall be restored on the one side and the other; that the term shall be one month for the space, from the Channel and the North Seas, as far as the Canary Islands inclusively, as well in the ocean as in the Mediterranean; two months from the Canary Islands to the Equator; and, finally, five months in all the other parts of the world, without any farther exception, or distinction of time or place.

XVII. The Ambassadors, Ministers, and other Agents of the Contracting Powers, shall enjoy respectively in the States of the said Powers the same rank, privileges, prerogatives, and immunities which were enjoyed before the War by Agents of the same class.

XVIII. The branch of the House of Nassau, which was established in the cidevant Republic of the United Provinces, now the Batavian Republic, having experienced some losses, as well with respect to private property as by the change of Constitution adopted in those Countries, an equivalent compensation shall be procured for the losses which they shall be proved to have sustained.

XIX. The present Definitive Treaty of Peace is declared common to the Sublime Ottoman Porte, the Ally of his Britannic

Majesty; and the Sublime Porte shall be invited to transmit its act of accession as soon as possible.

XX. It is agreed that the Contracting Parties, upon requisitions made by them respectively, or by their Ministers or Officers duly authorized for that purpose, shall be bound to deliver up to justice persons accused of murder, forgery, or fraudulent bankruptcy, committed within the jurisdiction of the requiring party, provided that this shall only be done in cases in which the evidence of the crime shall be such that the laws of the place in which the accused person shall be discovered, would have authorized the detaining and bringing him to trial, had the offence been committed there. The expenses of the arrest and the prosecution, shall be defrayed by the party making the requisition; but this Article has no sort of reference to crimes of murder, forgery, or fraudulent bankruptcy, committed before the conclusion of this Definitive Treaty.

XXI. The contracting parties promise to observe sincerely and faithfully all the Articles contained in the present Treaty, and will not suffer any sort of counteraction, direct or indirect, to be made to it by their citizens, or respective subjects; and the Contracting Parties guarantee generally and reciprocally, all the stipulations of the present Treaty.

XXII. The present Treaty shall be ratified by the Contracting Parties as soon as possible, and the Ratifications shall be exchanged in due form at Paris.

In testimony whereof, we, the undersigned Plenipotentiaries, have signed with our hands, and in virtue of our respective full powers, the present Definitive Treaty, causing it to be sealed with our respective seals.

Done at Amiens, the 4th Germinal, in the year 10, (March 25, 1802.)

(Signed) BUONAPARTE,  
CORNWALLIS,  
AZARA, and  
SCHIMMELPENNICK

(A correct Copy,) *J. Buonaparte.*

FRANCE.

There has been no intelligence of any importance this month from France, except what relates to the re-establishment of Religion in that country, of which we have already, in a former part of this number, given a full account. Some farther details on the same subject we shall reserve till next month.

The Definitive Treaty of Peace between this country and France was ratified by the Chief Consul on the 17th inst. and the ratifications were exchanged on the following day.

The following is the statement of the French army, at the beginning of this month:

Consular Guard	6,000
Cavalry and Dragoons	22,000



Chasseurs à Cheval and Hussars	30,000
Artillery (horse and foot,) Miners, } and Pontoneers	19,000
Infantry of the Line	250,000
Light Infantry	60,000
Total	387,000

In the above statement are not comprised the numerous corps of Gens d'Armes, nor the three demi-brigades of Swiss auxiliaries, nor the Polish troops. By means of the military conscription, the army can be recruited in two months with 200,000 men. The number of the general conscription for the five classes amounts for the whole Republic to upwards of 1,200,000 men!

## SWITZERLAND.

The disturbances in the Valais still continue, but little doubt can exist that the power of France will become soon so predominant in that country as to crush all opposition.

## ITALY.

The Chief Consul has announced the formal recognition of the Italian Republic by Prussia, and that the other Powers are disposed to follow his example.

The Republic of the Seven Islands appears to be in a state of considerable confusion, and advice has been received from Venice, of an English flotilla having appeared before Corfu, and landed a body of troops to suppress the commotions in that Island.

## GERMANY.

The Emperor has announced to the Hungarian States his intention of holding a general Diet at Presburgh, on the 2nd of May next, for the purpose of concerting the most efficacious and practicable means of re-establishing the prosperity of that kingdom; and of insuring the preservation, utility, and glory of its inhabitants; of consolidating and alleviating the weight of the public taxes; and of introducing at the same time, a more speedy and perfect administration of Justice, as one of the principal modes of augmenting the interior felicity of the country.

The Senate of Hamburgh has received official intelligence from Paris, that all the differences between the First Consul and that city are amicably adjusted.

## NETHERLANDS.

A Letter has been published written by the Prefect of the Department of Deux Nethes to the Mayor of Antwerp, informing him, that in consequence of the Treaty of Amiens, the Scheldt is now perfectly free, and inviting all merchants to avail themselves of the benefits which this circumstance is calculated to afford them.

## HOLLAND.

On the 16th inst. the Treaty of Amiens received the sanction of the Senate. Its annunciation seems to have excited no public expression of joy among the people of that country.

To the Copy of the Definitive Treaty, published in the Dutch Papers, is subjoined a separate convention between France and Batavia, whereby it is agreed that the indemnity stipulated in favour of the House of Nassau, in the 18th Article of the Treaty of Amiens, shall not be at the charge of the Batavian Republic; the French Government being guarantee to this effect towards the said Republic.

## RUSSIA.

The following remarkable Ukase has lately been issued by the Emperor, which promises to have very important effects on the political state of his extensive dominions.

"As we desire to give new encouragement to agriculture, proportioned to the means which Russia possesses in consequence of her extent and position, we have judged it necessary to extend to our subjects the right of acquiring *lands without peasants* (with the exception of lands which belong to gentlemen,) and give to them the exclusive property of all that is produced either by the surface or the soil of these lands. In consequence we permit merchants, citizens, and all persons who enjoy the rights of the city, peasants of the crown, to whatever department they belong, also peasants freed by gentlemen, to purchase land of those who have the right to sell it, and to secure their acquisition by articles of sale, which shall be made in the name of each, and preserved according to the ordinance in the Courts of Justice intended for this purpose, in order that each man's property may be guaranteed in an inviolable manner.

## TURKEY.

This Country still appears to be in a state of great distraction. Passwan Oglou is said to be forming combinations for resisting the Porte, should the attempt be made to reduce him to obedience. The insurgent Janissaries still retain possession of Belgrane, where they are making preparations for a vigorous defence against the Turkish troops said to have marched against them. Egypt is also in a very unsettled state, and it seems still doubtful whether the Beys can be subjugated.

## EAST INDIES.

In September last a Treaty between the Company and the Nabob Azem al Dowlah was ratified, whereby the succession to the Soubadarry of Arcot is settled, and the entire civil and military Government of the Carnatic vested in the Company.

The last accounts from Madras announce the continued success of the Company's forces employed against the Insurgent Polygars in the provinces of Tinnivelly and Ramanad, but a doubt existed whether tranquillity could be completely restored before the season for active warfare was over.

The Victor sloop of war of 18 guns, commanded by Captain Collier, after a very close and severe action, sunk La Fleche, French national frigate of 36 guns.

## FRENCH WEST INDIES.

## ST. DOMINGO.

The various official details which during the month have been laid before the public, bring down the account of the operations of the French army, in St. Domingo, to the 1st of March. It appears from these details that the French had made considerable progress in getting possession of the island; but that they encountered great difficulties, and an obstinate resistance on the part of the blacks, and had even sustained occasional defeats. Without any of those allowances therefore which ought to be made on account of the favourable colours generally given by the French to their military transactions, we may infer from the letters of the commander in chief, that the contest, in that quarter, will be long and bloody. We are not to wonder at the partial success which has attended the efforts of the newly imported veterans of France, when opposed in the plain and more practicable parts of the country to the comparatively undisciplined legions of Toussaint. In the full possession of health and vigour, they have been able to make extraordinary exertions. But it may be expected that the effect of these exertions will be the introduction of diseases which will prove more formidable than even Toussaint himself. No decisive action seems to have taken place, though there have been a great number of severe conflicts, in which the French, though in general victorious, acknowledge themselves to have been several times worsted. Some of Toussaint's generals are said to have submitted to General Leclerc, who states himself to be in possession of all the Spanish part of the island, and of the open country belonging to the French part. The war however is likely now to prove more desultory in its nature, and of course less favourable to the progress of an European force.\*

\* The following is the substance of the last despatches from St. Domingo.

On the 17th of February, four columns advanced from the Cape in different directions, and after sustaining several painful actions with enemies, who were concealed, took possession of the positions they were directed to occupy.

On the 18th the divisions were encamped near Plaisance, at Dondon and St. Raphael. The Alps are said not to present equal obstacles with those of this country.

On the 19th, Plaisance and St. Michael were taken possession of, and also Marmalade, though defended by Christophe with 1200 men.

In the Gonaires the black General Maurepas had successively defeated the French Generals Humbert and Baudet, setting fire to Leogane and Lacroix des Bouquets. On the 20th, General Debelle marched against him; but being attacked by the blacks, in all points, he was compelled to retreat.

On the 22d Christophe was driven from Ennery and Bayonnai, and the next day from La

## GUADALOUPE.

This island is said to be restored to a state of complete tranquillity; but no intimation is given how this change has been brought about. The Mulatto, Pelage, is said to be Chief of the military force, and the civil authority to be exercised by M. Roustagnenq, Principal Commissioner of the Marine.

## SIERRA LEONE.

By advices received from that place, dated Feb. 3, it appears that peace had not yet been made with the Chiefs of the Timmany nation, although the truce which had been agreed on, continued at that time unbroken. Little reliance, however, was placed on the good faith of the natives, who were believed by no means to have given up their hostile designs, but on the contrary to be diligently seeking an increase of strength.

The colony was considered to possess sufficient means of repelling any attack which might be made upon it.

## GREAT BRITAIN.

A general election is understood to be not far distant. The prospect of this interesting event will justify our introducing in this place a few remarks on the political duties of an inhabitant of Great Britain. Every man who has a vote for a representative in the British parliament has a trust committed to him which is of great importance, and of which he must give an account hereafter. In judging of the general principles on which we ought to bestow our vote and influence the following hints may be of some use. There are two errors into which men, exercising their minds on political subjects, are liable to fall. Some in their zeal for liberty complain of even the necessary expenses of Government, and the proper restraints of law. Others being too much alive to the evils of popular commotion, lean to the side of arbitrary power. The happy constitution of Great Britain lies between these two extremes; and it is the duty of every British elector to contribute to the observance of the due medium by those constitutional means which are within his power. There cannot

Coupe a Pitoude, from which they fell back on the river Ester.

On the 23d General Toussaint was attacked in the Ravine a Coleuvre, where he is said to have collected about 5000 troops. A battle ensued, in which man was opposed to man. Toussaint's troops fought well; but they were at length obliged to retire in disorder to the Little River, leaving 800 men on the field.

On the 26th Maurepas, who had baffled General Debelle, was surrounded in his fastness by different divisions, and forced to surrender. General Baudet took possession of St. Mark. General Leclerc proceeded, on the 28th, in pursuit of Toussaint, who had retreated to the Mirabelais. "The fatigues experienced by the troops," it is added, "cannot be equalled, and I cannot describe the indignation which they feel against these atrocious banditti."



fail, however, to be much diversity of opinion even among the most honest and reflecting men respecting the precise degree of liberty, or of restraint, which may be proper from time to time under the varying circumstances of a country. They whose temper, education, reading, habits, and connections have led them to direct their thoughts more to the evils and the dangers of the one extreme, will be carried farther in one direction. They who have been differently circumstanced, in the other. We ought not therefore to judge very unfavourably of that man, the complexion of whose mind may not exactly accord with the colour of our own, in respect to these subjects. We should assert our sentiments; but we should exercise peculiar candour towards our adversary, provided we have reason to think that his motives may be upright, and that he on his part mixes no personal animosity with his political difference. Unfortunately, however, it for the most part happens that the people of this country, ranging themselves under certain political Chiefs who are engaged in a vehement contest for power, adopt even in the minutest points the creed of their leaders, and then display a warmth which is perhaps even greater than that of those under whose banners they have enlisted themselves.

But how trivial in the eye of a sober and conscientious Christian; how doubtful also and difficult are many of those political questions by which the utmost passion has been generated. Some national points are undoubtedly of great moment; but how unimportant, for example, is that question now become, which about six years ago produced in this country more heat than almost any other; the question whether a temporary bill should be passed to restrain the assembling together of political meetings, and to require a previous notice to be given to the Magistrate: a question on the occasion of which it was declared by the leader of the opposition party, that the duty of obedience was now become a point, not of morality but of prudence. That law has now ceased, and the circumstance of its expiration has scarcely excited a moment's attention. We trust also the occasion for it exists no longer. The law for suspending the Habeas Corpus act has in like manner expired.

Our present administration is acknowledged to be mild. Still however our government, while it has some systematic supporters, seems to be likely also to experience a systematic opposition. We profess it to be our wish, that in the ensuing election of representatives, the persons chosen may be many of them of independent character; and moreover, that they may be men not distinguished by the warmth of their political passions. It is the property of violence on the one side to beget violence on the other; and it is only by means of the general prevalence of a spirit of moderation that all necessity for strong laws can be done away, and that a large share of

that liberty, for which each side professes to contend, can be enjoyed with safety.

The commercial influence is said to be increasing in this country. It is an inherent principle of our constitution that the advancing wealth and importance of any body shall give to it a growing weight in the legislature. It may, however, be questioned, whether the mercantile interest is always the most virtuous, and certainly the countenance given by many of that body to the Slave Trade, seems to justify the doubt. Let those, however, who feel the iniquity of that traffic, and how much it adds to the weight of our national guilt, allow no consideration to induce them to give their vote to men whom they know to be determined opposers of its abolition.

They who have exercised with advantage to their neighbourhood the duty of Magistrates in the country: they who have already given attention to various kinds of public business: they also who by the course of their studies, by their rank, and by their circumstances, are fitted for the high situation of a British legislator: they, moreover, who are likely to bestow their time on the performance of their parliamentary duty: above all, they who are "able men, such as fear God, men of truth, hating covetousness,"\* are the most proper objects of our choice.

But if among the several candidates for a seat in parliament, no one should fully, or even nearly, answer to our ideas of a faithful representative, we ought not, on that account, to abstain from all exercise of our vote; for the possession of a franchise is a trust which we have no right to abdicate. Let us choose out of many objectionable persons him who may be the least objectionable.

The real Christian, moreover, will set his face against all that immorality which is generally practised by some, and too much tolerated by others, at the period of an election. If all the religious part of a populous borough would resolve to vote *against* that person, whoever he might be, who should endeavour to turn an election into an auction, and to enter parliament by the means of illegal treating; and if they would also render that determination sufficiently public, might they not supply some answer to the common argument in favour of the violation of the law, and of general drunkenness? We mean the argument, that treating is necessary, because by pleasing the common people it secures the addition of a certain description of votes. The fear of the loss of some votes might then be set against the fear of the loss of others, and the balance, in some cases at least, might be thought to turn in favour of the system of sobriety. It is perhaps hardly to be conceived how much service may be rendered by a few virtuous and determined men in a time of general relaxation of principles. Let Christians remember, that a time of election is a season in which their religion is to be tried.

\* Exod. xviii. 21.

They who are not Christians may learn from it the truth of at least one doctrine of Christianity; a doctrine which they are not always ready to admit, though on some occasions they are forward to assert it, since it seems to them to form an excuse for their own crooked conduct. We mean the doctrine of the general prevalence of evil, or in other words, of the corruption of human nature.

The financial Arrangements of the Minister, for the current year, have now been made. On the 5th instant, the competitors of the Loan waited on the Chancellor of the Exchequer, and gave in their biddings, which were made upon deferred Stock, as follows; viz.

Smith, Payne, and Smith	-	£6	19	3
Committee of Bankers	-	7	15	0
Stock Exchange	-	7	15	0
Everett and Co.	-	8	15	0
Baring and Angerstein	-	9	4	0
Robarts and Co.	-	9	5	0
Esdaile and Co.	-	9	15	0

Messrs. Smith, Payne, and Smith, of course, obtained the Loan. The general terms are—

For every £100	}	65	0	0	Consols.
sterling		60	0	0	Reduced
		6	19	3	Deferred
					Stock.

£131 19 3

So advantageous are these terms to the public, that the interest of the Loan will not exceed £3. 18s per cent.

The Amount of the Loan is twenty-five millions. In consequence of a determination to repeal the Income Tax, which stood pledged for fifty-six millions and a half of Debt, and to fund eleven millions of Exchequer Bills, it became necessary to provide means for the payment of Interest (including the Loan) on £97,934,437, amounting to no less a sum than £3,163,161.

The new taxes to be raised for this purpose are—1s. 0 1-4d a bushel on Malt—1 1-4d. a pound upon Hops—2s. a barrel upon Beer, estimated to produce Two Millions. An addition of one-third to the present Assessed Taxes, which are to be consolidated, estimated at One Million. A Duty on Imports and Exports, estimated at One Million, making a total of Four Millions, which leaves a Surplus of near £890,000, to be applied to other branches of the public service.

Notwithstanding these large demands on the Public, the Funds have risen. Omnium, which at one time was as high as seven, bears now, (April 26) a Premium of four per cent. and the Consolidated Three Per Cents. are at 77.

Circular Letters have been sent from Lord Hobart to the several Lords Lieutenants of Counties, signifying his Majesty's highest approbation of the zeal, &c. of the different bodies of Volunteers, and associated Infantry, but dispensing with their further service. The same sense is expressed of the merit of the

Volunteer and Yeomanry Cavalry; the various Corps of which, inclined to continue their services, may still remain embodied.

G Hilario Barlow, Esq. has been appointed to succeed to the office of Governor-General of India, on the death or resignation of the most noble Marquis Wellesley.

His Majesty has been pleased to appoint General his Royal Highness Edward Duke of Kent, K. G. to be Governor of Gibraltar, vice General Charles O'Hara, deceased.

The Honourable Spencer Percival has been appointed Attorney-General in the room of Sir Edward Law, now Lord Ellenborough, who has succeeded Lord Kenyon, as Lord Chief Justice of the Court of King's Bench.

The last of the French prisoners were embarked on the 19th instant at Plymouth, and all the vessels with prisoners on board sailed in the afternoon, with a fine breeze at N.

#### PROCEEDINGS IN PARLIAMENT.

(Continued from p. 206.)

On the 19th of January both Houses met, and after some conversation respecting the sailing of the French fleet and army to the West Indies, which was advanced as a sufficient reason to induce Parliament to continue its sittings, adjourned till the 2d of February.

Tuesday, February 2, 1802.

#### HOUSE OF COMMONS.

Mr. Canning rose to call the attention of the House to the subject of a notice given by the Chancellor of the Exchequer, of an intention to bring forward a measure for making provision for the discharge of the arrears of the Civil List, by the sale of certain of his Majesty's possessions in the West Indies. He wished to be informed, whether this measure would come before the House in such a way as to afford an opportunity of discussion.

The Chancellor of the Exchequer replied, that the lands he had alluded to were the Charib lands, in the Island of St. Vincent; but he did not think it his duty to bring before Parliament any distinct question as to the sale of those lands.

Mr. Canning wished to know if the proposed sale was to be confined to St. Vincent's, or to extend to the uncleared lands in the other colonies also.

The Chancellor of the Exchequer replied, that he did not restrict himself from applying the same measure to the private property of his Majesty in the other colonies.

In a Committee of Supply, the Chancellor of the Exchequer, on opening the Army Extraordinaries, observed, that the Committee was now in possession of accounts of the application of £2,500,000, granted last session, for defraying extraordinary expenses, and of the manner in which a sum of money, raised on a vote of credit, had been expended. An account of the expenses of the army, beyond that included in the estimation of last year, was also before the House, and he was



concerned to state, that its amount was £1,847,000. He then proceeded to explain particularly the various articles composing this excess, and concluded with moving, that a sum to that amount should be granted to his Majesty. For the diminution of the Navy Debt, he also proposed that the sum of £2,000,000 be voted to his Majesty by the committee.

Mr. Robson commented at great length on the Accounts, to many of which he objected; but he at length professed himself satisfied with the explanations of the Chancellor of the Exchequer, Mr. N. Vansittart, and the Secretary at War.

The motions were then agreed to.

The Secretary at War moved for the sum of £114,000 for the pay of the militia, from August to December, 1801, which was likewise agreed to.

Monday, February 8.

HOUSE OF COMMONS.

After some private business had been gone through, Mr. Alexander brought up the Report of the Committee of Supply, which was read a first time. On the question for the second reading, a debate of some length took place, occasioned by an attack made on Mr. Pitt, who was then absent, by Mr. Tierney. Mr. Tierney charged him with waste of the public money, and with concealing its expenditure, that the odium of it might fall on his successor.

Mr. Steele defended his friend Mr. Pitt, as also did Mr. W. Dundas with much warmth, against the charges of Mr. Tierney. He said it would have been more generous in the Honourable Gentleman to have made his attack when Mr. Pitt had been present; and he appealed to the House, whether the late Minister had not always manifested the most incorruptible integrity.

Mr. Tierney disclaimed all personalities, and said he did not impute any sinister view to the late Minister in keeping back the public accounts.

After some debate on the irregularity of the accounts, the question for the second reading was carried in the affirmative.

The Chancellor of the Exchequer moved, that the sum of £2,100,000 be raised by loan on Exchequer Bills. Agreed to.

Tuesday, February 9.

HOUSE OF COMMONS.

At four o'clock (the Speaker not being present), the senior Clerk informed the House, that he this morning received a letter from Mr. Speaker, the substance of which was, that his Majesty having made him Lord Chancellor of Ireland, it became his duty to resign the chair of the House of Commons.

The Chancellor of the Exchequer said, that his Majesty gave the House leave to choose a Speaker, who was to be presented for the Royal Approbation on Thursday next, in the House of Peers, at two o'clock, and then moved that the House should adjourn till to-morrow.

Wednesday, February 10.

HOUSE OF COMMONS.

The Master of the Rolls, after passing a high eulogium on the Speaker, who had just resigned the Chair, and also on his predecessor, proposed Mr. Abbot as the successor of Sir John Mitford. The motion was seconded by Mr. Baker.

Mr. Sheridan perfectly concurred in all that had been said in praise of Sir John Mitford, and of the Right Honourable Gentleman who had just been proposed as his successor; but he thought, that the practice of looking into the profession of the law, for gentlemen to fill the Chair of that House, was not warranted by the ancient custom of Parliament. He concluded by proposing Mr. Charles Dundas, in which proposition he was supported by Lord George Cavendish and Mr. Courtenay.

Mr. Abbot said, he could not but be apprehensive of his own insufficiency to fill so important an office. With the support of the House he might accomplish much, but without that support, every effort would be unavailing.

Mr. Charles Dundas expressed his desire to remain a private Member, and, paid some compliments to the talents and virtues of Mr. Abbot. Mr. Abbot was unanimously elected, and the next day received the approbation of his Majesty by Commission.

HIGH PRICE OF PAPER.

Mr. Shaw Lefevre presented a Petition which, he said, was signed by upwards of 200 persons concerned in the bookselling and printing business in this metropolis, stating, that in consequence of a late act of parliament, imposing an additional duty upon paper and mill-board, their interests were materially affected; and that their trade must cease if the House did not interfere.

The Petition was read, and ordered to lie on the table.

MESSAGE FROM HIS MAJESTY.

"G. R.

"His Majesty feels great concern at being under the necessity of acquainting his House of Commons, that the provision appointed out of the Civil List for defraying the expenses of his household has been found inadequate to support the same, in consequence of which certain debts have been unavoidably incurred, an account of which his Majesty has ordered to be laid before his House of Commons. His Majesty relies on the zeal and affection of his House of Commons to take the same into consideration, and to adopt such measure as circumstances may require."

The Chancellor of the Exchequer moved, that the message be referred to a Committee of Supply.—Agreed to *nem. con.*

Monday, February 15.

HOUSE OF LORDS.

Lord Pelham presented a message from his Majesty relative to the Civil List, similar to that presented in the House of Commons.

which was ordered to be taken into consideration on Monday next.—Adjourned.

—  
*Wednesday, February 17.*

Lord Pelham presented the accounts alluded to in his Majesty's message. Ordered to lie on the table.

—  
*February 17.*

#### HOUSE OF COMMONS.

The Chancellor of the Exchequer moved, "That a Select Committee be appointed to consider the accounts, which, by his Majesty's commands, Mr. Chancellor of the Exchequer had presented and delivered in relative to his Majesty's Civil List, and that they should report the same as they shall appear to them, together with their opinions thereon, to that House."

MR. MANNERS SUTTON said, he hoped he should not appear to trespass on the deliberations of the House, if he invited their notice to the concerns of the Prince of Wales. The eldest son of the King of England was Duke of Cornwall from the moment of his birth; and being so born, he also, from that very same moment, derive all the rights belonging to that dukedom; of course, the revenues arising therefrom are so many inalienable funds for his sole benefit. But notwithstanding

this, one part of them has been applied to the purposes of the Civil List, and another part of them to the purposes of the public, that is, in fact, all to the purposes of the public. From 1762 to 1783, the amount of these revenues exceeded 400,000*l.* and if to that were added interest, it would be found that the whole sum amounted to little short of 900,000*l.* And deducting all that had been advanced to the Prince, between 6 and 700,000*l.* This claim, however, had never yet been taken into consideration. If the House should be pleased to adopt any principle or mode by which the affair could be investigated, they should have his best assistance.

Mr. Fox perfectly agreed with the learned Gentleman who spoke last, but objected to the payment of the arrears of the Civil List. He thought however that the discussion should be deferred for the present.

Mr. PITT said he agreed with Mr. Fox, that the best time for discussing the propriety of paying the debt, or augmenting the amount of the Civil List, will be when the House shall be enabled to form a judgment as to the circumstances by which the debt has been created; respecting the claim of his Royal Highness, he agreed also that it ought to be brought to an ultimate decision.

The motion was agreed to.

### III. OBITUARY.

THE Queen of Sardinia died at Naples on the 7th of March, at four in the afternoon, in consequence of a putrid fever. She was born on the 23d of September, 1759.

Lately at Menlough, in the county of Galway, Ireland, Sir Walter Blake, Bart. aged 85 years; also on the same day, Lady Blake, aged 80 years. They had been married upwards of 60 years.

April 11, at Alconbury, Huntingdonshire, the Rev. Isaac Nicholson, in the 70th year of his age. He was suddenly taken ill as he began divine service in the afternoon, and expired a few hours afterwards.

Aged 93, the Rev. Jeremiah Belgrave, Rector of Preston, in Rutland, and of North Kilworth, Leicestershire, the former of which livings he held 68 years.

April 12, suddenly, Sir Robert Smith, formerly Member for Colchester, and lately a Banker at Paris.

April 13, at Bath, after a short illness, the Rev. Thomas Barnard, B. D. Rector of Steeple Langford, Wilts.

April 14, at her house at Farnham, near Portsmouth, at an advanced age, Mrs. Montagu, relict of the late Admiral Montagu.

April 15, at Bath, General Adeane, Colonel of the 45th regiment, M. P. for Cambridgeshire, and one of the Gentlemen of his Majesty's Bedchamber.

April 17, in Hanover-square, the Right Hon. Henry Temple, Viscount Palmerston, of Palmerston, in the county of Dublin, and Baron

Temple, of Mount Temple, in the county of Sligo.

April 18, at the Priory, near Derby, Dr. Darwin, well known in the literary world. His death was sudden and unexpected, being to all appearance in perfect health an hour before.

April 20, at Mr. Coutts's, in Stretton-street, Piccadilly, the Right Hon. George Augustus North, Earl of Guildford, Baron North and Guildford.

April 20, at Studley, in the county of Warwick, aged 91, Thomas Chambers, Esq. in the Commission of the Peace for that county.

April 21, in Bedford-square, after a week's illness, Job Mathew, Esq. of Woodford, Essex, Governor of the Bank of England.

March 12, at Edinburgh, aged 80 years, Mrs. Mary Nisbet, relict of the Rev. Dr. William Robertson, Principal of the University of Edinburgh.

Lately, at Penzance, Cornwall, in the 107th year of her age, Mrs. St. Hill, daughter to General Ingoldsby, who nobly distinguished himself at the battle of Blenheim, under the Duke of Marlborough.

At Belmont, in Hampshire, aged 98, Mr. Warner, uncle to Jervoise Clerk Jervoise, Esq. M. P. who receives an accession of personal property to the amount of 30,000*l.* together with an estate of 10,000*l.* per annum.

April 13, in Grosvenor-place, after a long illness, the Right Rev. Dr. Moss, Bishop of Bath and Wells, Canon of Sarum, and F.R.S.

March 18, at Catharine Bank, near Edin-



burgh, the Right Hon. Lady Anne Erskine, daughter of Alexander, fifth Earl of Kelly.

March 22, in Rutland-square, Dublin, James Earl of Caledon.

March 27, at Melton, Sir E. Astley, Bart. who represented the county of Norfolk in four successive Parliaments.

At Hawkesbury, Gloucestershire, in his 97th year, the Rev. Potter Cole, M. A.

April 4, at Bath, in the 69th year of his age, the Right Hon. Lloyd, Lord Kenyon, Baron of Gredington, in the county of Flint, Lord Chief Justice of the King's Bench. His great abilities pointed him out as a proper person to be appointed Attorney-General in the year 1782, and at the same time Chief Justice of Chester, in 1784 he was made Master of the Rolls, and in 1788 Lord Chief Justice of the Court of King's Bench, on the resignation of the Earl of Mansfield; a situation which he has filled with a degree of integrity and ability, which will

hand his name down to posterity, as one of the most illustrious ornaments of the profession of the law.—His Lordship possessed great strength of mind, and an intuitiveness of perception, which enabled him at once to discern the direct path of justice, however attempted to be concealed by legal chicanery and subtleties of practice. To his Lordship's exertions this country is indebted for much of that reform which has been introduced into the practice of the Law, and particularly with regard to Attorneys, whose misconduct never failed to meet his just indignation. His endeavours on the Bench have been very laudably and uniformly directed to the discouragement of vice, and to the exposure of those false principles of honour, the baneful effects of which his Lordship had too often reason to contemplate; and there is no doubt that his opinions from the Bench had a considerable influence on the manners of society.

### TO CORRESPONDENTS.

WE approve of the sentiments contained in N. H.'s performances; but we think his versification too incorrect for publication; his Rhymes are not always just, and the measure of his feet unequal. He also wants a portion of true poetic fire. As he has condescended to solicit our counsel, we would advise him, if he wishes to improve his poetical talents, to study the *Ars Poetica* of Vida, and that of Horace; as well as our best English Models. We are of opinion, however, that he might employ his time more profitably than in rhyming.

The Communication of NUMA is out of date; it having been already decided, that Clergymen are ineligible to seats in Parliament.

We have received Letters from different Correspondents recommending, a complete separation of the religious from the merely miscellaneous Articles. One of them observes, that Vimand's Essay on the Dry Rot, inserted in our last Number, though in itself excellent, appears in its present situation "like a receipt for a Custard in a Volume of Sermons." Our Readers will see that we have attended to these suggestions in the arrangement of the present number.

J. M.'s communications are highly approved of.

V. H. on *leadings of Providence*; PHILOCHRISTOS, and KURTZ, will appear.

P. or a word in Season, is too declamatory to suit our purpose.

J. D. M. F, Z, and PHILOBIBLOS, have been received, and are under consideration.

We have received various Answers to the Query respecting the Burial Service, inserted in our last, one or more of which will appear in our next Number.

Had it not been for the threat with which the Letter of PHILALETES concludes, we might have afforded it a place in some future Number.

AMICUS is under consideration.

MR. DAUBENY's Letter did not reach us till the Month was so far advanced as to preclude our paying that attention to it, which the respect we feel for his character, whatever difference of sentiment may exist between us, would dispose us to do.

They who are not Christians may learn from it the truth of at least one doctrine of Christianity; a doctrine which they are not always ready to admit, though on some occasions they are forward to assert it, since it seems to them to form an excuse for their own crooked conduct. We mean the doctrine of the general prevalence of evil, or in other words, of the corruption of human nature.

The financial Arrangements of the Minister, for the current year, have now been made. On the 5th instant, the competitors of the Loan waited on the Chancellor of the Exchequer, and gave in their biddings, which were made upon deferred Stock, as follows; viz.

Smith, Payne, and Smith	-	£6	19	3
Committee of Bankers	-	7	15	0
Stock Exchange	-	7	15	0
Everett and Co.	-	8	15	0
Baring and Angerstein	-	9	4	0
Roberts and Co.	-	9	5	0
Esdaile and Co.	-	9	15	0

Messrs. Smith, Payne, and Smith, of course, obtained the Loan. The general terms are—

For every £100	sterling	-	-	65	0	0	Consols.
				60	0	0	Reduced
				6	19	3	Deferred Stock.

£131 19 3

So advantageous are these terms to the public, that the interest of the Loan will not exceed £3. 18s per cent.

The Amount of the Loan is twenty-five millions. In consequence of a determination to repeal the Income Tax, which stood pledged for fifty-six millions and a half of Debt, and to fund eleven millions of Exchequer Bills, it became necessary to provide means for the payment of Interest (including the Loan) on £97,934,437, amounting to no less a sum than £3,163,161.

The new taxes to be raised for this purpose are—1s. 0 1-4d a bushel on Malt—1 1-4d. a pound upon Hops—2s. a barrel upon Beer, estimated to produce Two Millions. An addition of one-third to the present Assessed Taxes, which are to be consolidated, estimated at One Million. A Duty on Imports and Exports, estimated at One Million, making a total of Four Millions, which leaves a Surplus of near £800,000, to be applied to other branches of the public service.

Notwithstanding these large demands on the Public, the Funds have risen. Omnium, which at one time was as high as seven, bears now, (April 26) a Premium of four per cent. and the Consolidated Three Per Cents. are at 77.

Circular Letters have been sent from Lord Hobart to the several Lords Lieutenants of Counties, signifying his Majesty's highest approbation of the zeal, &c. of the different bodies of Volunteers, and associated Infantry, but dispensing with their further service. The same sense is expressed of the merit of the

Volunteer and Yeomanry Cavalry; the various Corps of which, inclined to continue their services, may still remain embodied.

G. Hilario Barlow, Esq. has been appointed to succeed to the office of Governor-General of India, on the death or resignation of the most noble Marquis Wellesley.

His Majesty has been pleased to appoint General his Royal Highness Edward Duke of Kent, K. G. to be Governor of Gibraltar, vice General Charles O'Hara, deceased.

The Honourable Spencer Percival has been appointed Attorney-General in the room of Sir Edward Law, now Lord Ellenborough, who has succeeded Lord Kenyon, as Lord Chief Justice of the Court of King's Bench.

The last of the French prisoners were embarked on the 19th instant at Plymouth, and all the vessels with prisoners on board sailed in the afternoon, with a fine breeze at N.

#### PROCEEDINGS IN PARLIAMENT.

(Continued from p. 206.)

On the 19th of January both Houses met, and after some conversation respecting the sailing of the French fleet and army to the West Indies, which was advanced as a sufficient reason to induce Parliament to continue its sittings, adjourned till the 2d of February.

Tuesday, February 2, 1802.

#### HOUSE OF COMMONS.

Mr. Canning rose to call the attention of the House to the subject of a notice given by the Chancellor of the Exchequer, of an intention to bring forward a measure for making provision for the discharge of the arrears of the Civil List, by the sale of certain of his Majesty's possessions in the West Indies. He wished to be informed, whether this measure would come before the House in such a way as to afford an opportunity of discussion.

The Chancellor of the Exchequer replied, that the lands he had alluded to were the Charib lands, in the Island of St. Vincent; but he did not think it his duty to bring before Parliament any distinct question as to the sale of those lands.

Mr. Canning wished to know if the proposed sale was to be confined to St. Vincent's, or to extend to the uncleared lands in the other colonies also.

The Chancellor of the Exchequer replied, that he did not restrict himself from applying the same measure to the private property of his Majesty in the other colonies.

In a Committee of Supply, the Chancellor of the Exchequer, on opening the Army Extraordinaries, observed, that the Committee was now in possession of accounts of the application of £2,500,000, granted last session, for defraying extraordinary expenses, and of the manner in which a sum of money, raised on a vote of credit, had been expended. An account of the expenses of the army, beyond that included in the estimation of last year, was also before the House, and he was



concerned to state, that its amount was £1,847,000. He then proceeded to explain particularly the various articles composing this excess, and concluded with moving, that a sum to that amount should be granted to his Majesty. For the diminution of the Navy Debt, he also proposed that the sum of £2,000,000 be voted to his Majesty by the committee.

Mr. Robson commented at great length on the Accounts, to many of which he objected; but he at length professed himself satisfied with the explanations of the Chancellor of the Exchequer, Mr. N. Vansittart, and the Secretary at War.

The motions were then agreed to.

The Secretary at War moved for the sum of £114,000 for the pay of the militia, from August to December, 1801, which was likewise agreed to.

Monday, February 8.

HOUSE OF COMMONS.

After some private business had been gone through, Mr. Alexander brought up the Report of the Committee of Supply, which was read a first time. On the question for the second reading, a debate of some length took place, occasioned by an attack made on Mr. Pitt, who was then absent, by Mr. Tierney. Mr. Tierney charged him with waste of the public money, and with concealing its expenditure, that the odium of it might fall on his successor.

Mr. Steele defended his friend Mr. Pitt, as also did Mr. W. Dundas with much warmth, against the charges of Mr. Tierney. He said it would have been more generous in the Honourable Gentleman to have made his attack when Mr. Pitt had been present; and he appealed to the House, whether the late Minister had not always manifested the most incorruptible integrity.

Mr. Tierney disclaimed all personalities, and said he did not impute any sinister view to the late Minister in keeping back the public accounts.

After some debate on the irregularity of the accounts, the question for the second reading was carried in the affirmative.

The Chancellor of the Exchequer moved, that the sum of £2,100,000 be raised by loan on Exchequer Bills. Agreed to.

Tuesday, February 9.

HOUSE OF COMMONS.

At four o'clock (the Speaker not being present), the senior Clerk informed the House, that he this morning received a letter from Mr. Speaker, the substance of which was, that his Majesty having made him Lord Chancellor of Ireland, it became his duty to resign the chair of the House of Commons.

The Chancellor of the Exchequer said, that his Majesty gave the House leave to choose a Speaker, who was to be presented for the Royal Approbation on Thursday next, in the House of Peers, at two o'clock, and then moved that the House should adjourn till to-morrow.

Wednesday, February 10.

HOUSE OF COMMONS.

The Master of the Rolls, after passing a high eulogium on the Speaker, who had just resigned the Chair, and also on his predecessor, proposed Mr. Abbot as the successor of Sir John Mitford. The motion was seconded by Mr. Baker.

Mr. Sheridan perfectly concurred in all that had been said in praise of Sir John Mitford, and of the Right Honourable Gentleman who had just been proposed as his successor; but he thought, that the practice of looking into the profession of the law, for gentlemen to fill the Chair of that House, was not warranted by the ancient custom of Parliament. He concluded by proposing Mr. Charles Dundas, in which proposition he was supported by Lord George Cavendish and Mr. Courtenay.

Mr. Abbot said, he could not but be apprehensive of his own insufficiency to fill so important an office. With the support of the House he might accomplish much, but without that support, every effort would be unavailing.

Mr. Charles Dundas expressed his desire to remain a private Member, and, paid some compliments to the talents and virtues of Mr. Abbot. Mr. Abbot was unanimously elected, and the next day received the approbation of his Majesty by Commission.

HIGH PRICE OF PAPER.

Mr. Shaw Lefevre presented a Petition which, he said, was signed by upwards of 200 persons concerned in the bookselling and printing business in this metropolis, stating, that in consequence of a late act of parliament, imposing an additional duty upon paper and mill-board, their interests were materially affected; and that their trade must cease if the House did not interfere.

The Petition was read, and ordered to lie on the table.

MESSAGE FROM HIS MAJESTY.

"G. R.

"His Majesty feels great concern at being under the necessity of acquainting his House of Commons, that the provision appointed out of the Civil List for defraying the expenses of his household has been found inadequate to support the same, in consequence of which certain debts have been unavoidably incurred, an account of which his Majesty has ordered to be laid before his House of Commons. His Majesty relies on the zeal and affection of his House of Commons to take the same into consideration, and to adopt such measure as circumstances may require."

The Chancellor of the Exchequer moved, that the message be referred to a Committee of Supply.—Agreed to *nem. con.*

Monday, February 15.

HOUSE OF LORDS.

Lord Pelham presented a message from his Majesty relative to the Civil List, similar to that presented in the House of Commons.

which was ordered to be taken into consideration on Monday next.—Adjourned.

*Wednesday, February 17.*

Lord Pelham presented the accounts alluded to in his Majesty's message. Ordered to lie on the table.

*February 17.*

HOUSE OF COMMONS.

The Chancellor of the Exchequer moved, "That a Select Committee be appointed to consider the accounts, which, by his Majesty's commands, Mr. Chancellor of the Exchequer had presented and delivered in relative to his Majesty's Civil List, and that they should report the same as they shall appear to them, together with their opinions thereon, to that House."

Mr. MANNERS SUTTON said, he hoped he should not appear to trespass on the deliberations of the House, if he invited their notice to the concerns of the Prince of Wales. The eldest son of the King of England was Duke of Cornwall from the moment of his birth; and being so born, he also, from that very same moment, derive all the rights belonging to that dukedom; of course, the revenues arising therefrom are so many inalienable funds for his sole benefit. But notwithstanding

this, one part of them has been applied to the purposes of the Civil List, and another part of them to the purposes of the public, that is, in fact, all to the purposes of the public. From 1762 to 1783, the amount of these revenues exceeded 400,000*l.* and if to that were added interest, it would be found that the whole sum amounted to little short of 900,000*l.* And deducting all that had been advanced to the Prince, between 6 and 700,000*l.* This claim, however, had never yet been taken into consideration. If the House should be pleased to adopt any principle or mode by which the affair could be investigated, they should have his best assistance.

Mr. Fox perfectly agreed with the learned Gentleman who spoke last, but objected to the payment of the arrears of the Civil List. He thought however that the discussion should be deferred for the present.

Mr. PITT said he agreed with Mr. Fox, that the best time for discussing the propriety of paying the debt, or augmenting the amount of the Civil List, will be when the House shall be enabled to form a judgment as to the circumstances by which the debt has been created; respecting the claim of his Royal Highness, he agreed also that it ought to be brought to an ultimate decision.

The motion was agreed to.

### III. OBITUARY.

The Queen of Sardinia died at Naples on the 7th of March, at four in the afternoon, in consequence of a putrid fever. She was born on the 23d of September, 1759.

Lately at Menlough, in the county of Galway, Ireland, Sir Walter Blake, Bart. aged 85 years; also on the same day, Lady Blake, aged 80 years. They had been married upwards of 60 years.

April 11, at Alconbury, Huntingdonshire, the Rev. Isaac Nicholson, in the 70th year of his age. He was suddenly taken ill as he began divine service in the afternoon, and expired a few hours afterwards.

Aged 93, the Rev. Jeremiah Belgrave, Rector of Preston, in Rutland, and of North Kilworth, Leicestershire, the former of which livings he held 68 years.

April 12, suddenly, Sir Robert Smith, formerly Member for Colchester, and lately a Banker at Paris.

April 13, at Bath, after a short illness, the Rev. Thomas Barnard, B. D. Rector of Steeple Langford, Wilts.

April 14, at her house at Farnham, near Portsmouth, at an advanced age, Mrs. Montagu, relict of the late Admiral Montagu.

April 15, at Bath, General Adeane, Colonel of the 45th regiment, M. P. for Cambridgeshire, and one of the Gentlemen of his Majesty's Bedchamber.

April 17, in Hanover-square, the Right Hon. Henry Temple, Viscount Palmerston, of Palmerston, in the county of Dublin, and Baron

Temple, of Mount Temple, in the county of Sligo.

April 18, at the Priory, near Derby, Dr. Darwin, well known in the literary world. His death was sudden and unexpected, being to all appearance in perfect health an hour before.

April 20, at Mr. Coutts's, in Stretton-street, Piccadilly, the Right Hon. George Augustus North, Earl of Guildford, Baron North and Guildford.

April 20, at Studley, in the county of Warwick, aged 91, Thomas Chambers, Esq. in the Commission of the Peace for that county.

April 21, in Bedford-square, after a week's illness, Job Mathew, Esq. of Woodford, Essex, Governor of the Bank of England.

March 12, at Edinburgh, aged 80 years, Mrs. Mary Nisbet, relict of the Rev. Dr. William Robertson, Principal of the University of Edinburgh.

Lately, at Penzance, Cornwall, in the 107th year of her age, Mrs. St. Hill, daughter to General Ingoldsby, who nobly distinguished himself at the battle of Blenheim, under the Duke of Marlborough.

At Belmont, in Hampshire, aged 98, Mr. Warner, uncle to Jervoise Clerk Jervoise, Esq. M. P. who receives an accession of personal property to the amount of 30,000*l.* together with an estate of 10,000*l.* per annum.

April 15, in Grosvenor-place, after a long illness, the Right Rev. Dr. Moss, Bishop of Bath and Wells, Canon of Sarum, and F.R.S.

March 18, at Catharine Bank, near Edin-



burgh, the Right Hon. Lady Anne Erskine, daughter of Alexander, fifth Earl of Kelly.

March 22, in Rutland-square, Dublin, James Earl of Caledon.

March 27, at Melton, Sir E. Astley, Bart. who represented the county of Norfolk in four successive Parliaments.

At Hawkesbury, Gloucestershire, in his 97th year, the Rev. Potter Cole, M. A.

April 4, at Bath, in the 69th year of his age, the Right Hon. Lloyd, Lord Kenyon, Baron of Gredington, in the county of Flint, Lord Chief Justice of the King's Bench. His great abilities pointed him out as a proper person to be appointed Attorney-General in the year 1782, and at the same time Chief Justice of Chester, in 1784 he was made Master of the Rolls, and in 1788 Lord Chief Justice of the Court of King's Bench, on the resignation of the Earl of Mansfield; a situation which he has filled with a degree of integrity and ability, which will

hand his name down to posterity, as one of the most illustrious ornaments of the profession of the law.—His Lordship possessed great strength of mind, and an intuitiveness of perception, which enabled him at once to discern the direct path of justice, however attempted to be concealed by legal chicanery and subtleties of practice. To his Lordship's exertions this country is indebted for much of that reform which has been introduced into the practice of the Law, and particularly with regard to Attorneys, whose misconduct never failed to meet his just indignation. His endeavours on the Bench have been very laudably and uniformly directed to the discouragement of vice, and to the exposure of those false principles of honour, the baneful effects of which his Lordship had too often reason to contemplate; and there is no doubt that his opinions from the Bench had a considerable influence on the manners of society.

### TO CORRESPONDENTS.

WE approve of the sentiments contained in N. H.'s performances; but we think his versification too incorrect for publication; his Rhymes are not always just, and the measure of his feet unequal. He also wants a portion of true poetic fire. As he has condescended to solicit our counsel, we would advise him, if he wishes to improve his poetical talents, to study the *Ars Poetica* of Vida, and that of Horace; as well as our best English Models. We are of opinion, however, that he might employ his time more profitably than in rhyming.

The Communication of NUMA is out of date; it having been already decided, that Clergymen are ineligible to seats in Parliament.

We have received Letters from different Correspondents recommending, a complete separation of the religious from the merely miscellaneous Articles. One of them observes, that Vimand's Essay on the Dry Rot, inserted in our last Number, though in itself excellent, appears in its present situation "like a receipt for a Custard in a Volume of Sermons." Our Readers will see that we have attended to these suggestions in the arrangement of the present number.

J. M.'s communications are highly approved of.

V. H. on *leadings of Providence*; PHILOCHRISTOS, and KITTEN, will appear.

P. or a word in Season, is too declamatory to suit our purpose.

J. D. M. F, Z, and PHILOBIBLOS, have been received, and are under consideration.

We have received various Answers to the Query respecting the Burial Service, inserted in our last, one or more of which will appear in our next Number.

Had it not been for the threat with which the Letter of PHILALETES concludes, we might have afforded it a place in some future Number.

AMICUS is under consideration.

Mr. DAUBENY's Letter did not reach us till the Month was so far advanced as to preclude our paying that attention to it, which the respect we feel for his character, whatever difference of sentiment may exist between us, would dispose us to do.